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Muslims who believe in the Messiah,
Mirza Ghulam Ahmad Qadiani[as]

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April 2013

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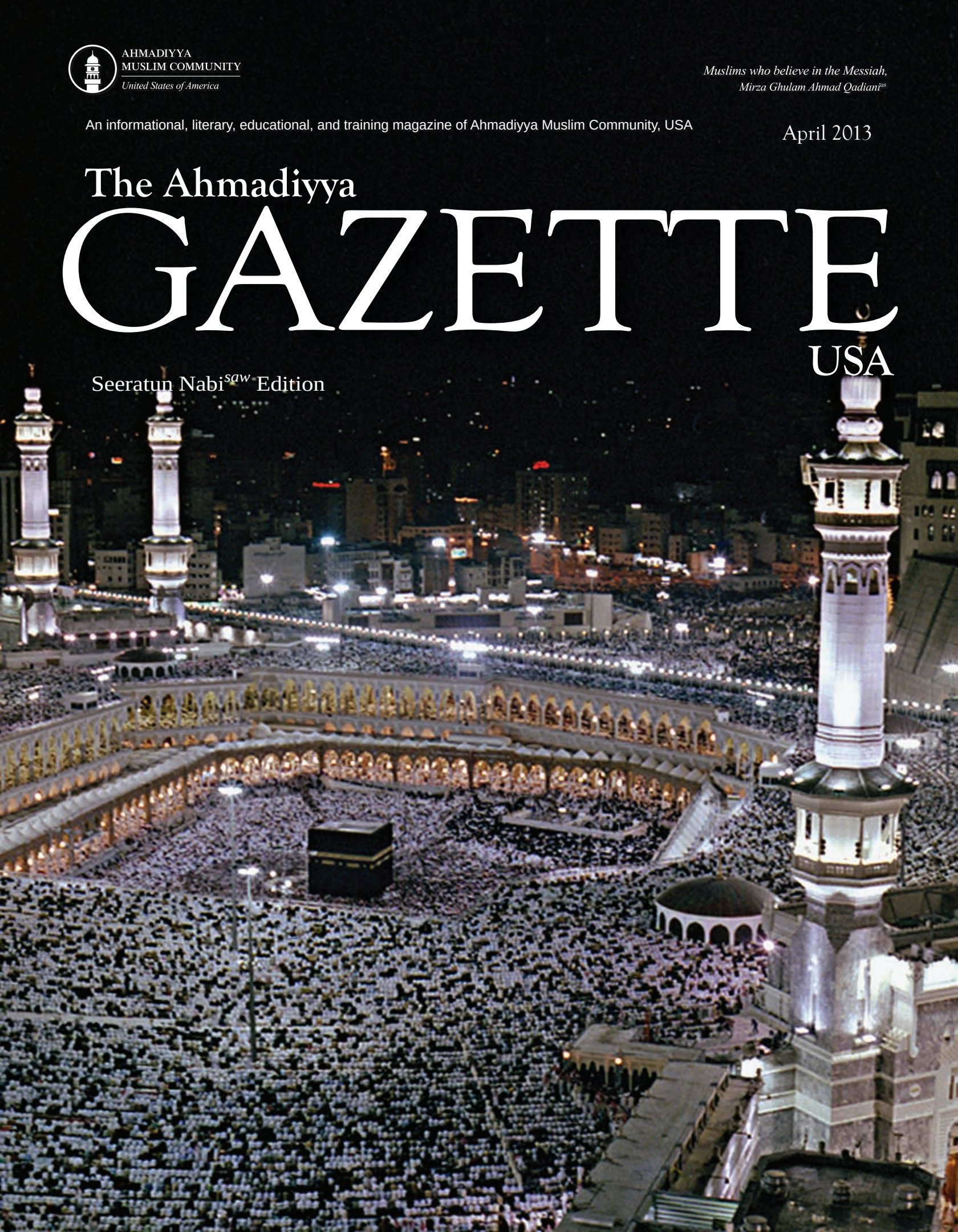

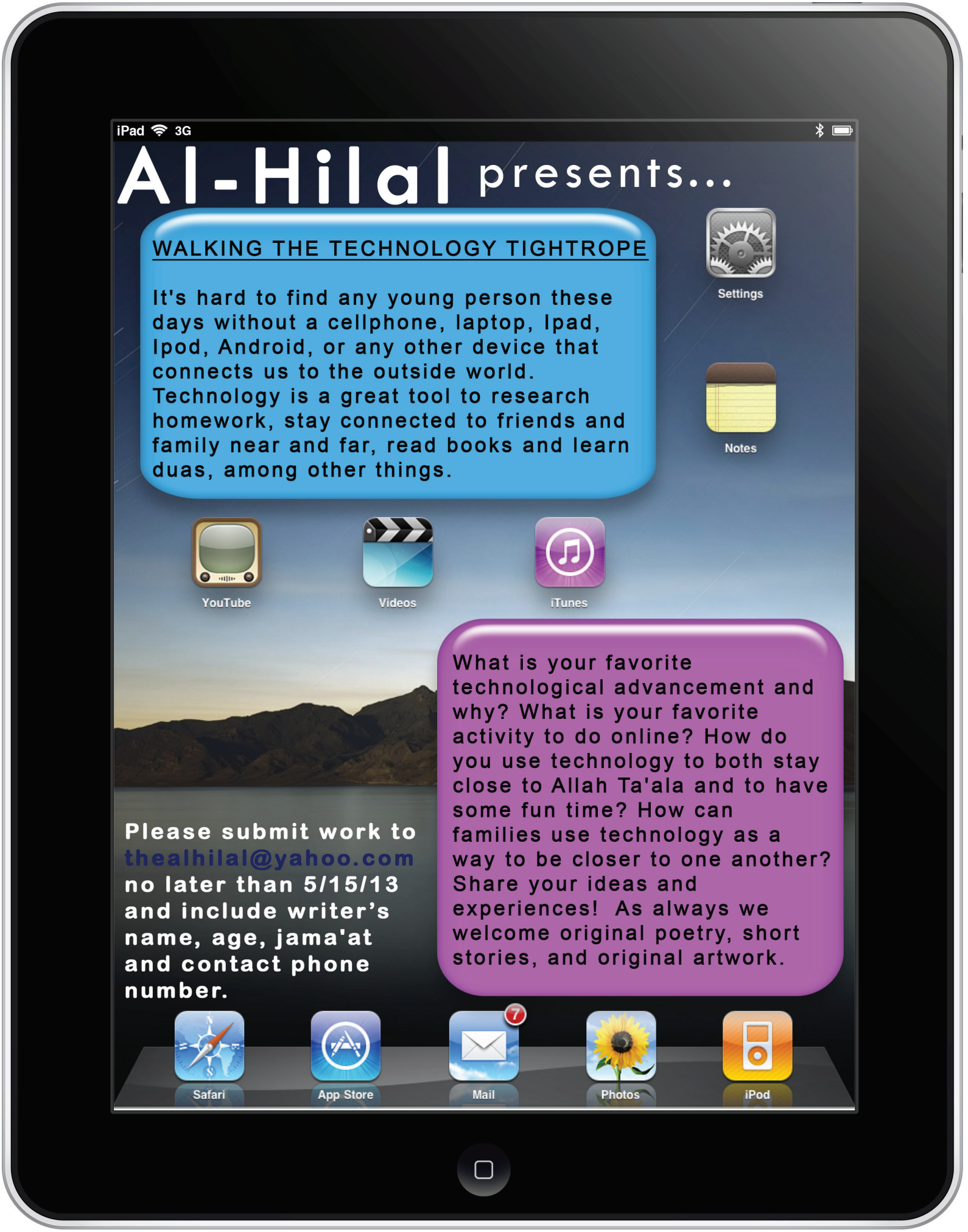
iPad 3G
Al-Hilal presents...
WALKING THE TECHNOLOGY TIGHTROPE
It's hard to find any young person these days without a cellphone, laptop, Ipad, Ipod, Android, or any other device that connects us to the outside world. Technology is a great tool to research homework, stay connected to friends and family near and far, read books and learn duas, among other things.
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An educational and spiritual monthly publication

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April 2013

Patron	**Dr. Ahsanullah Zafar** Ameer Jama'at USA
Editor-in-Chief	**Dr. Naseer Ahmad**
Editor	**Dr. Karimullah Zirvi**
Editorial Advisor	**Muhammad Zafrullah Hanjra**

Cover: Latif Ahmed
Photos: Kalim Bhatti

Gazette on line:
Ahmadiyyagazette.us
Hammad Malik

Ahmadiyya Gazette USA

Masjid Baitur Rehman
15000 Good Hope Road, Silver Spring, MD 20905

Phone: 301-879-0110 **Fax: 301-879-0115**

Editor: karimzirvi@yahoo.com
Tel. and Fax: 201-794-8122

Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	alaihissalam (Peace be upon him)
ra:	radhi allahu 'anhu (May Allah be pleased with him/her)
rh:	rahimahullahu ta'ala (May Allah shower mercy on him/her)
aba:	ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help)
swt:	subhana wa ta'ala

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Al-Qur'an

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۝ وَوَضَعْنَا عَنْكَ وِزْرَكَ ۝ الَّذِىْ اَنْقَضَ
ظَهْرَكَ ۝ وَرَفَعْنَا لَكَ ذِكْرَكَ ۝ فَاِنَّ مَعَ الْعُسْرِ يُسْرًا ۝ اِنَّ مَعَ الْعُسْرِ
يُسْرًا ۝ فَاِذَا فَرَغْتَ فَانْصَبْ ۝ وَاِلٰى رَبِّكَ فَارْغَبْ ۝

Have We not opened for you your bosom. And removed from you your burden. Which had *well nigh* broken your back. And We exalted your name? Surely there is ease after hardship. *Aye*, surely there is ease after hardship. So when you art free, strive hard. And to your Lord do you attend *whole-heartedly.* (94:1-9)

COMMENTARY:

The Holy Prophet had been saddled with such nerve-racking and backbreaking task as had never been entrusted to any human being, i.e., first to raise a degenerate people from the depths of moral turpitude to the pinnacle of spiritual excellence and, then through them to cleanse and purify the whole mankind of the dross of iniquity, ignorance and superstition. This was indeed, a very heavy responsibility which had almost crushe him under the weight, but God lightened his burden. The *Surah* was revealed in the second or third year of the call, at a time when the Holy Prophet was hardly known outside his immediate neighborhood, but very soon he rose to be the best known and most loved, respected and successful of all religious teachers. No leader, religious or temporal, has so much commanded the love and respect of his followers as has the Holy Prophet. The expression, 'Surely, there is ease after hardship,' has been repeated twice. This signifies that Islam will have to pass through very hard times, but on two occasions it will have to face challenge to its very existence--first in the first few years of its life and then in the Latter Days--and on both these occasions it will emerge from the ordeal with renewed strength. These verses also indicate that the hardship with which the Holy Prophet and Muslims are faced are temporary, but their successes wil be permanent and ever-expanding. The Holy Prophet is comforted with the assurance that endless vistas of spiritual progress lie before him and that after he has conquered the difficulties that bar his way he should not rest contented with the success achieved, but having scaled one peak he should strive to climb the next, and his attention should be wholly directed towards regenerating a fallen humanity and towards establishing God's Kingdom on earth. The verse may also signify that when the Holy Prophet has finished his day's work of teaching and training his followers and disposing of other temporal affairs he should turn to God with all his heart, for his spiritual journey knows no end.

Al-Hadith

عَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ رَضِيَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ كَانَ يَعْلِفُ الْبَعِيْرَ وَ يُقِيْمُ الْبَيْتَ وَ يَخْصِفُ النَّعْلَ وَ يَرْقَعُ الثَّوْبَ وَ يَحْلِبُ الشَّاةَ وَ يَأْكُلُ مَعَ الْخَادِمِ وَ يَطْحَنُ مَعَه' اِذَا اَعْيَا وَ كَانَ لاَ يَمْنَعُهُ الْحَيَاءُ اَنْ يَّحْمِلَ بِضَاعَتَه' مِنَ السُّوْقِ اِلٰى اَهْلِهٖ وَ كَانَ يُصَافِحُ الْغَنِيَّ وَ الْفَقِيْرَ وَ يُسَلِّمُ مُبْتَدِيًا وَ لاَ يَحْتَقِرُ مَا دُعِيَ اِلَيْهِ وَ لَو اِلٰى حَشْفِ التَّمْرِ وَ كَانَ هَيِّنَ الْمُؤْنَةِ لَيِّنَ الْخُلُقِ كَرِيْمَ الطَّبِيْعَةِ جَمِيْلَ الْمُعَاشَرَةِ طَلِقَ الْوَجْهِ بَسَّامًا مِّنْ غَيْرِ ضِحْكٍ مَحْزُوْنًا مِّنْ غَيْرِ عُبُوْسَةٍ مُتَوَاضِعًا مِّنْ غَيْرِ مَذَلَّةٍ جَوَّادًا مِنْ غَيْرِ سَرَفٍ رَقِيْقَ الْقَلْبِ رَحِيْمًا بِكُلِّ مُسْلِمٍ لَمْ يَتَجَشَّاْ قَطُّ مِنْ شَبَعٍ وَ لَمْ يَمُدَّ يَدَه' اِلٰى طَمَعٍ ـ

Hadhrat Abu Sa'eed Al-Khudri[ra] relates that the Holy Messenger[saw] of Allah fed the camel, undertook household chores, repaired the shoes, patched torn clothes, and milked the goat. He[saw] used to eat food along with his servant and helped him whenever he got tired of grinding wheat. He[saw] never felt shy at bringing household items from the market to his family. He[saw] used to shake hand with the rich and the poor, and always was the first to say *'Salaam'*. He[sa] did not feel below dignity an invitation, even if it was for eating ordinary dates. He[saw] was extremely sympathetic, mild-mannered and tender-hearted. His lifestyle was beautiful. He met everyone cheerfully and he had a smile on his face without laughing. In grief he was without peevishness. He[saw] was very humble but not due to any disgrace (inflicted upon him). He[saw] was extremely generous but not extravagant. He[saw] was tender-hearted, compassionate to every Muslim. He[saw] never ate so much that he had to burp. He[saw] never stretched his hand out of greed.

(Usud al-Ghaba, vol. 1, p 29, Qashiriyyah, p 75, Ashshifa, p 77/1)

SAYINGS OF THE PROMISED MESSIAH[AS]

Bounties of Allah upon the Followers of the Holy Prophet[saw]

We should not let a doubt enter our minds how a mere follower can partake of the names, attributes, and praises of that accepted Messenger (peace and blessings of Allah be on him). It is true that in reality even a Prophet cannot share equally in the holy excellences of the Holy Prophet (peace and blessings of Allah be on him). Indeed even all the angels cannot claim equality in that respect, let alone that anyone else should share in his excellences. But O seeker after truth, may God guide you aright, listen carefully to this. With the object that the blessings of that accepted Prophet (peace and blessings of Allah be on him) should be displayed forever and that the perfect rays of his light should confound and refute his opponents, God Almighty has made the following arrangement by His wisdom and mercy. Some individuals out of the followers of Muhammad (peace and blessings of Allah be on him) who obey him with thorough humility and falling prostrate on the threshold of humbleness are completely freed from their ego, being found by God like a clear mirror, exhibit the blessings of the accepted Messenger (peace and blessings of Allah be on him) in their humble selves. Whatever praise is bestowed upon them by God and whatever signs and blessings are manifested by them, the true source of all their praise and the perfect fountainhead of all those blessings is the Holy Prophet (peace and blessings of Allah be on him). In reality and in their perfection, those praises are worthy only of him and he is their perfect exemplar, but as the follower of the way of the Holy Prophet (peace and blessings of Allah be on him) becomes through his perfect obedience like a reflection of the Holy Prophet (peace and blessings of Allah be on him), the Divine lights which are manifested in that holy being are also manifested in his reflection. The appearance in the shadow of the whole form and manner of the reality is a matter that is not hidden from anyone. This shadow is not established in itself and no superiority is in reality present in it. All that appears in it is a picture of the real one which is manifested in the reflection. Do not, therefore, consider it a loss that the inner lights of the Holy Prophet (peace and blessings of Allah be on him) reach those who are perfectly obedient to him out of his followers.

Two great matters result from this reflection of lights, which, like permanent grace, manifests itself in some members of the followers of Muhammad (peace and blessings of Allah be on him). One is that the extreme perfection of the Holy Prophet (peace and blessings of Allah be on him) is thereby displayed; for a torch from which other torches can be lit and are ever lit, is better than a torch from which no other torch can be lit. Secondly, the perfection of the Muslims and their superiority over the followers of other religions is established by this permanent grace and the proof of the reality of the religion of Islam is furnished afresh and reliance is not had only upon the past. This is the manner in which the lights of the truth of the Holy Qur'an shine forth like the sun, and the proof of Islam is established conclusively as against its opponents, and the disgrace, humiliation and frustration of the enemies of Islam is made manifest. They observe in Islam those blessings and light the like of which they cannot find in the ministers and pundits of their own religion. Consider this well, O true seeker, May Allah help thee in thy search. .

How great is the station of the *Khatamal Anbiya (peace and blessings of Allah be on him)* and how excellent is the bright effectiveness of this sun of righteousness that obedience to him makes someone a perfect believer and someone else a recogniser of God and bestows upon a third one the rank of a Sign of Allah and a Proof of Allah and bestows upon him Divine praise.

[Braheen-i-Ahmadiyya, Ruhani Khazain vol. 1, pp. 268-270, sub-footnote 1]

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V[aba], on March 1, 2013 at Baitul Futuh Mosque, Morden, UK

Shermeen Butt

Hadhrat Khalifatul Masih V[aba] began by reciting the Quranic verse as cited below:

'And those who join what Allah has commanded to be joined, and fear their Lord, and dread the evil reckoning;' (13:22).

The above verse does not only command to join connections, it also signifies that once joined, these connections should be fostered and maintained. A true believer who has been granted discernment of faith cannot even imagine doing something that would be contrary to God's pleasure. Once he makes a connection with God and according to God's commandment makes other connections, he adopts permanency in them. It is the sign of intelligent and true believers that they 'join what Allah has commanded to be joined'. That is, they establish those connections which God has commanded to establish. In explanation of this verse Hadhrat Musleh Mau'ood[ra] has said that these are the people who, having attained excellence in their obedience and love of God, are drawn to God's creation and in accordance with His commandments they forge connections of unity and benevolence with them.

These people try to attain excellence in obedience and love of God because they fear Him and fear evil reckoning. In their hearts they possess *Khashiyyat*, fear of God. Lexicons explain the word *Khashiyyat* as fear of losing something which has lofty attributes after one has acquired an insight into its beauty and excellence. Once knowledge had been acquired about something that is feared and this fear is not borne of loss or harm, rather it stems from a belief that the thing is most excellent and great then one does not want to lose that thing due to one's negligence. For a true believer such a thing can only be God and nothing else. As mentioned earlier, once a true believer has attained God's nearness, he is drawn towards' God's creation and is mindful of *Khashiyyat* and fear of reckoning through incurring God's displeasure and by not paying dues of creation. Indeed, this is how a true believer should feel. He cannot bear to incur God's displeasure. In fact, even a person with little faith feels this way. Yet, we see many people read the Holy Qur'an with translation and express their fear of God, they do not want to be among those who incur God's displeasure, yet they do not pay the dues of God's creation. They do not try to join connections in the real sense and this contradiction can be seen among the majority of Muslims. We also cannot even say one hundred per cent about Ahmadis that they fully come under this definition of true believers.

Hadhrat Khalifatul Masih V[aba] said that he wished to speak on just one quality from among all the qualities of Muslims which are clearly explained by God. An important quality of Muslims that is stated is that they are 'tender among themselves' (48:30). God has cited this as a sign of true believers but the *Ulema* (religious scholars) and the rulers of Muslim countries have embarked on trampling this obligation in the name of Islam. And this is not happening in just any one Muslim country; in fact it is spread across almost the entire Muslim world, only differing in intensity from one place to another. This is because the personal gains of people have become more important and have assumed gravity over efforts to attain God's pleasure. Observe the condition in Pakistan. Dozens are killed every day. If the killings of the past few years are added, the numbers reach in thousands

and this is reported in newspapers. Apart from this each year hundreds or maybe thousands are killed by suicide bombings and all this is happening in the name of God and faith. The Qur'anic verse citing **'tender among themselves'**, likewise cites that Muslims are also **'firm against non-believers'**. The *Ulema* think they can make any one they wish a nonbeliever, a *Kafir* and thus carry out whatever they wish against them, as if they have been given a license to do what they want. Those who pass *Fatwa* (edict) of *Kufr* (non-belief) in these instances themselves come under *Fatwa* of *Kufr* according to God and His Messenger!

Pakistan is in a state of peace in the sense that no fighting between the public and the government is taking place there. In countries where such fighting is taking place and foreign powers have also committed cruelty, Muslims are killing Muslims. For example in Afghanistan Muslims are waging war against Muslims and in the last ten years in excess of 50,000 lives have been lost. These were mostly innocent Afghan people and only a small number of foreign troops and Afghan troops are included in the figure. In Syria where only Muslims are fighting each other, according to a cautious estimate 70,000 lives have been lost. Thousands were killed in Egypt in the name of revolution and in Libya too thousands were killed and continue to be killed. In Iraq from 2003 to date more than 600,000 people have been killed and suicide bombing continue even now. Reports are coming in now that some Muslim countries are involved in all this as instruments of wicked world powers. For example it was reported two days ago that a European country is supplying arms which Saudi Arabia is forwarding to the opposition fighters in Syria. These fighters have extremist elements in them and if they gain power, the public will be further repressed and the extremist elements will destroy world peace in the guise of their interpretation of: 'firm against non-believers'.

The correct Islamic approach would have been for the organization of Muslim countries to sit together without outside intervention and hold peace talks. Indeed, they could have done this. If the *Alawis* were persecuting others in Syria earlier, now the situation has been reversed. If there is a future world war it will start from the East and not the West as the earlier world wars. Muslim countries need to understand their responsibilities. If only they were to put in practice the commandment of: 'Surely all believers are brothers. So make peace between brothers, and fear Allah that mercy may be shown to you.' (49:11). The Muslims should have adopted fear of God, *Taqwa*, so that borne out of mutual compassion and sentiments of 'tender among themselves', they would have attracted God's compassion as well. Indeed, the verse in which God commands Muslims to be 'tender among themselves' ends with '...Allah has promised, unto those of them who believe and do good works, forgiveness and a great reward.' (48:30)

The aforementioned situation of murder and mayhem is of those countries where either rebellion is taking place or there is a so-called war situation. 'So-called' because in order to assert their authority, some powerful countries have encamped in those lands on the pretext of maintaining regional peace but have created a war-like situation. Had the Muslims practiced 'tender among themselves', even if fighting had broken between them, they would have practiced upon 'make peace between brothers' and outsiders would not have needed to nor dared to go to their countries. In Muslim countries where there is apparent peace, there too Muslim is killing Muslim. If the government passes sentence on any leader, his sympathizers rise in revolt and start a murdering spree. What kind of Islam is this? Cruelty and barbarity is at its height in Muslim countries or Muslims are embroiled in it in the name of Islam. Whereas God has stated that the sign of a true believer is that due to his connection with God, his connection with creation is strong, especially Muslims are like brothers among themselves. It is most unfortunate that the more Islam draws attention towards good works and towards peace and conciliation, the worse the Muslims are becoming and more oppressors are being born among them. Muslims are deemed the source of trouble in Christian countries. In terms of ratio of population there are more Muslims in prisons. It was indeed for the reformation of this deteriorated state of Muslims that the advent of the Promised Messiah (on whom be peace) was to take place and took place. Yet, these people say they are not in any such need and their teaching is sufficient for them. If the teaching is sufficient, why have the *Ulema* formed different factions? And why are they hell-bent on tearing each other apart? Why do they not attain an insight into: 'and fear their Lord, and dread the evil reckoning' for themselves and also impart it to their followers? They have no fear of the Hereafter and

they continue to deceive the public. These leaders forget the great message of the Holy Prophet[saw] which is for the rest of time. They forget the message he left for his Ummah. By disregarding his message and by not giving it its due importance, most certainly they perpetrate '*Toheen e Rasalat*' (blaspheme the Prophet).

In his Farewell Sermon, the Holy Prophet[saw] said: 'Even as this month is sacred, this land inviolate, and this day holy, so has God made the lives, property and honor of every man sacred. To take any man's life or his property, or attack his honour, is as unjust and wrong as to violate the sacredness of this day, this month, and this territory. O people! you will surely meet your Lord soon and He will ask you of your works. Do not become disbelievers once again after me lest you start killing each other. What I have said to you, you should communicate to the ends of the earth. Maybe those who have not heard me may benefit by it more than those who have heard.' After concluding his sermon, the Holy Prophet[saw] asked three times if he had suitably conveyed God's message. Hadhrat Abu Bakr[ra] replied that the Prophet had indeed done so.

This was the message of the Holy Prophet[saw] and a world apart is the practice of Muslims today. Are they not culpable of blaspheming the Holy Prophet (peace and blessings of Allah be on him) by not only not practicing his instructions but also trampling upon them? The Holy Prophet[saw] also said that a Muslim is one from whose hands and tongue other Muslims are safe. Are the Muslims today abiding by this? They have expelled Ahmadis from Islam. We say the *Kalima* and are servants of the Holy Prophet[saw] with sincerity of heart. How much persecution is being carried out on sects other than Ahmadis! Dozens were murdered in Quetta twice; people belonging to a sect that these people do not like. Shias are now becoming the target of the law that was promulgated against Ahmadis and in which everyone was involved. This cruelty will be perpetrated by each sect against each other once again. Hadhrat Khalifatul Masih V[aba] explained that he said once again because that is how it has always been. It was only against the Ahmadis that they joined forces. However, once they get a taste of this killing and are aroused by it, then boundaries are exceeded and that is exactly what is going on.

Hadhrat Musleh Mau'ood[ra] has explained that the *Hadith* 'A Muslim is one from whose hand and tongue other Muslims are safe' is not only applicable to Muslims. In fact it means that every peaceful person should be safe from a Muslim's hand and tongue. This is a *Taqwa*-based insight into this *Hadith* and the *Ulema* today do not have such insight. Unless their self-serving interests are eliminated and they generate an element of sacrifice, no matter how elaborate their robes, they cannot be true believers. Recently a *Maulvi* Sahib said in a statement that Ahmadis are a cancer. Ahmadis are not a cancer, in fact they playing the role of informing the world of the true teachings of Islam and thus providing healing for humanity. Others ask why is there difference in our Islam and that of other Muslims and we tell them that our Islam is in accordance with the teaching of the Holy Prophet[saw] and of the Holy Qur'an, whereas the Islam of the *Maulvis* is self-crafted. May God open the eyes and hearts of Muslim *Ummah* and inform them of the real Islam which is today spreading in the world via the true and ardent devotee of the Holy Prophet[saw].

Hadhrat Khalifatul Masih V[aba] said we cannot give a hundred per cent guarantee about ourselves either. Whether we fulfill the requirements as stated in both the verses (13:22 & 49:11). Everyone should self-reflect and gauge their condition. We should be under no illusions about ourselves. Albeit our failings may be on a smaller scale but this is what leads to large-scale deterioration. We are most desirous of God's forgiveness and blessings for ourselves but do not know how to forgive others. If we were to care for others with compassion many problems that come to the *Qadha Board* of the *Jama'at* would be solved. God states in the Holy Qur'an: '...Let them forgive and forbear the offence. Do you not desire that Allah should forgive you? And Allah is Most Forgiving, Merciful.' (24:23) The Promised Messiah[as] said in this regard: 'Forgive the sins of people and pardon their excesses and wrongs. Do you not wish that God too forgives you and pardons your sins? And He is Most Forgiving, Merciful.' There is no one who does not wish for God's forgiveness. Each person who believes in God is ever desirous of having his sins pardoned. God states if this is what you want then adopt the attribute of forgiveness and develop and enhance compassion to the fullest.

Next Hadhrat Khalifatul Masih V[aba] related several *Ahadith* which further elucidated the subject-matter.

Anas bin Malik relates that the Holy Prophet[saw] said: 'Anyone who wants to have his provision expanded, his term of life prolonged and for people to speak well of him should maintain ties of kinship.'

Amr bin Shuaib relates through his father and grandfather that the Holy Prophet[saw] said: 'He is not of us who does not have mercy on young children and does not recognize the honor of the elderly.'

Abdullah bin Masood relates that the Holy Prophet[saw] said: 'All creatures are Allah's family; and Allah loves most among His creation those who treat his family well and look after their needs.'

Abdullah bin Amr relates that the Holy Prophet[saw] said: 'The Gracious God will have mercy on those who are merciful. Have mercy on those who are on earth, Allah in heavens will have mercy on you.'

Hadhrat Jabir[ra] relates that the Holy Prophet[saw] said: 'Allah will keep him in His protection and mercy and will grant him entry to Paradise who has these three qualities: He is compassionate to the weak, he loves his mother and father and treats his servants kindly.

Hadhrat 'Aishah[ra] relates that the Holy Prophet[saw] said: 'Allah is gentle and He loves gentleness, and He rewards for gentleness what He does not recompense for harshness; and He does not reward any other virtue like He rewards gentleness.'

Hadhrat 'Aishah[ra] relates that the Holy Prophet[saw] said: 'Whenever gentleness is added to something, it adorns it and whenever it is withdrawn from something, it leaves it flawed.'

Ibne Masood relates that the Holy Prophet[saw] said: 'Shall I not tell you from whom the Fire is kept away? It is kept away from everyone who is approachable to people, who is kind and is of an easy disposition.'

Hadhrat Khalifatul Masih V[aba] said: 'Here I wish to especially draw the attention of *Jama'at* office holders that each one of them should have such [as aforementioned in *Ahadith*] good attitude and compassionate sentiments; in particular the main *Jama'at* office-holders. Indeed, these should be the qualities of each Ahmadi, but *Jama'at* office-holders who are serving *Jama'at* should especially never get weary of any petitioner or any person who frequently comes to office or contacts office, and they should welcome them whole-heartedly. It should always be remembered that no worker of the *Jama'at* should, under any circumstances, forsake courtesy. Nowhere should a situation arise giving even the slightest of hint that courtesy has not been extended. Rather, effort should be made to facilitate as much help as possible and converse as gently as possible.'

Hadhrat Abu Huraira[ra] relates that the Holy Prophet[saw] said: 'Wealth does not diminish by giving alms. Allah exalts one who forgives others. There is no humiliation in forgiving other's fault.'

Hadhrat Anas[ra] relates that the Holy Prophet[saw] said: 'Do not have rancor for one another nor envy one another nor shun one another. Rather, lives as servants of Allah and as brothers. It is not lawful for a Muslim to refuse to speak to his brother for more than three days and to cut off ties with him.'

Hadhrat Abu Huraira[ra] relates that the Holy Prophet[saw] said: 'Do not envy one another; do not inflate prices to incur loss to another, do not bear rancor with one another, do not turn away from one another, do not undercut one another. Rather, be Allah's servants and brothers to each other. A Muslim does not oppress his brother nor does he hold contempt for him nor does he humiliate or disgrace him. Pointing to his breast, the Holy Prophet[saw] said three times; *Taqwa* is here. It is evil enough for someone to look down with contempt at his Muslim brother. The life, property and honor of each Muslim are inviolable for every Muslim.'

Hadhrat Abu Huraira[ra] relates that the Holy Prophet[saw] said: 'Allah will say on the Day of Judgment: Where are those who loved one another for the sake of My glory and My greatness! Today when there is no shade but My shade, I shall give them shelter in My benevolent shade.' Hadhrat Khalifatul Masih V[aba] prayed that may we

increase our mutual love and compassion and become that community which the Promised[as] wished to make, in light of the sayings of the Holy Prophet[saw]. And may the Ahmadiyya Community also become the guarantor of world peace. May the Muslims accept the Promised Messiah[as] and understand the significance of mutual love. May the Muslims leaders stop their oppression of the public and are fair and just towards them and rather than be an instrument in the hands of those with vested interests the public has sense. May God soon rid the world in general and the Muslims in particular of the hold the horrendous extremists have on Muslim countries so that we are able to spreads the beautiful teaching of Islam in the world in a better way and with greater proficiency. May God enable us to do so.

Next Hadhrat Khalifatul Masih V[aba] announced that he would lead a funeral Prayer in absentia. Nasira Saleema Razaa Sahiba of Zion, USA passed away on 18 February. She was an African-American Ahmadi. Born in 1927 to the family of a Baptist priest she did not take any interest in Christianity. She accepted Ahmadiyyat in 1949 and was married to the late Nasir Ali Razaa sahib in 1951. She served the *Jama'at* over a long period and was the regional *Lajna Sadr* for many terms. She was very keen on *Tabligh* work and would distribute leaflets and arrange for books and copies of the Holy Qur'an to be placed in libraries. By virtue of her *Tabligh* efforts more than fifty people accepted Ahmadiyyat. She was a cheerful person and was very well-liked among the ladies who visited her in great numbers and looked up to her as a mother figure. She exuded love of Islam. She would coach young girls about *Purdah* and other Islamic moral teachings and how to deal with bad customs of the West. She did *Tabligh* to her mother for several years until her mother accepted Ahmadiyyat at the age of 85 which delighted her. Nasira Saleema Sahiba was a very efficient worker who had great love for *Khilafat* and the *Jama'at*. She had a *mulaqat* with Hadhrat Khalifatul Masih V[aba] last year. May God elevate her station in Paradise. She leaves behind nine children and twenty one grandchildren. May they stay form on piety and be the recipients of her prayers.

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Things we can do for our parents

Syed Sajid Ahmad, Fargo , INFORUM

Ten things we can do for our parents:

- A prayer for parents does not cost anything and can do wonders. It can be carried out for them even after one or both parents have passed away.
- Helping a good cause in the name of parents benefits both the child and the parents.
- Ask them how they are doing, how is their health, how are their circumstances. They will feel cared for and loved even though the child is really not presenting anything physical to them. You can ask in person or by phone or through email or through text.
- Ask them if they need any help. Most of the time, the answer will be no, but again it will be a solace to them that you care.
- Share your daily experiences, joys and tribulations with them. It will make them joyous in case of good news. They may give you some good advice in case you are facing a difficulty. They may help you in case you need some help. Parents are very resourceful when it comes to their children.
- Share your work, art, pictures or videos with them. They love the pictures or videos of their grandchildren.
- Inform them of your successes and accomplishments. Those will bring elation to them.
- Send them a surprise gift now and then. They will be so happy to receive even something quite insignificant.
- Travel and visit them if you live away from them. Spend some time with them if you live with them.
- Forgive them their weaknesses and infirmities and look at what they did for you for so many years though so clumsily or inefficiently or even ineffectively. At least they tried sincerely due to their natural love for you, a love you cannot replace with anything else.

BEAUTIFUL EXAMPLES OF THE DAYS AND NIGHTS OF HADHRAT MUHAMMAD MUSTAFA[saw]

Hafiz Muzaffar Ahmad, Rabwah, Pakistan

Translated by: Arifa Haleem

On the recommendation of *Majlis-e-Shura* Ansarullah Pakistan, Hadhrat Khalifatul Masih V[aba] approved to celebrate 2013 as a year of *Seeratun Nabi*[saw]. In this regard the purpose of the following article is to explain the outline of the beautiful example of the day and night routine work of the most distinguished prophet i.e., the Holy Prophet Muhammad[saw], so that those who claim to be the true lovers of the Holy Prophet[saw], they in their routine work should adopt the *Sunnah* and the charming actions of the beloved of God i.e., the Holy Prophet[saw] in their everyday life and achieve the pleasure of God. Our Prophet, Hadhrat Muhammad Mustafa[saw] was the manifestation of complete divinity, magnificent morals and full bright sun of elegance and kindness for the whole world. AIn regard to apparent beauty his countenance was predominantly of a white color which glowed like a full moon. Once in a moon lit night Hadhrat Jabir Bin Summra saw him dressed up in a red dress, he sometime glanced at the moon and sometimes at his brightened countenance and at last he decided that the Holy Prophet[saw] was much more beautiful than the moon. By looking at this beautiful face Hadhrat Hassaan, a poet of *Darbar-e- Nabvi* truly said,

وَ اَحسَنُ مِنكَ لَم تَرَقَطُّ عَينِیٓ

وَ اَجمَلُ مِنكَ لَم تَلِدِ النِّسَاءُ

خُلِقتَ مُبَرَّاً مِن کُلِّ عَیبٍ

کَاَنَّکَ قَد خُلِقتَ کَمَا تَشَاءُ

i.e., No eye has ever seen one more beautiful than you and no mother has ever given birth to someone more beautiful than you. He was born so free from every sin that it seems as if he was born just like that, as he himself wanted to be.

The Holy Prophet[saw] said that a person who at the time of my *Ummah's* deterioration, acted only upon my one *Sunnah*, his rank is equal to one hundred martyrs. The purpose of the apostleship of the Promised Messiah[as] is also the revival of *Deen* and *Sunnah-e-Nabvi*. In this respect this article is not only a spiritual invitation for the lovers of the Prophet Muhammand[saw] but it is a general advice for the sagacious. That is why God Almighty declared him the best model for every person who keeps hope in Allah, the Last Day and who remembers Allah the most. As it is said,

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ

Verily you have in the Prophet of Allah an excellent model, for him who fears Allah and the Last Day and who remembers Allah much. (33: 22)

God commanded to follow the same most distinguished prophet (The Holy Prophet[saw]) and this was announced through him, i.e.

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْلَكُمْ ذُنُوْبَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝

Say, if you love Allah, follow me, then Allah will love you and forgive your faults and, Allah is the Most Forgiving, Merciful. (3:32)

The way the days and nights of our Holy Prophet were fully engaged and extremely busy due to personal and national tasks, can easily be guessed by these words of God Almighty:

In *Surah Muzzammil* God Almighty says:

"Oh thou who art bearing a heavy responsibility, Stand up in prayer at night except a small portion there of-----Half of it, or make it a little less than that or make a little more than that---and recite the Quran slowly and thoughtfully. Verily, we are charging thee with a weighty Word.

Verily, getting up at night is the most potent means of subduing the self and most effective in respect of words of prayer. Thou hast indeed, during the day, a long chain of engagements".

This is not the occasion to go into the detail of the *Mujahidana* (striving life) life of the Holy Prophet[saw] and his struggles for 23 years, but those tasks of his can be mentioned as a hint, so that his engagements and

hard work could provide some idea.

My respected teacher, Syed Mir Mahmood Ahmad Nasir in one of his sermons briefly mentioned about a list of twenty important tasks of the Holy Prophet[saw]. Anyhow as far as we penetrate into the subtlety of this topic and go into detail, the list becomes longer and longer. All these tasks may not be of a routine nature but it was the magnificence of our master to go on fulfilling such mountain like heavy responsibilities with great courage. The detail of these tasks are somewhat like this:

The Holy Prophet's listening to the Divine Revelation very attentively, to revise it and memorize it.
To reserve the philosophy of Qura'nic Revelation and the meaningful knowledge in mind and to explain it to the Companions.
To dictate the Qur'anic Revelation to the writers and to make arrangement for its safety.
To present the image of Qur'anic Commands by his own practical example.
To pray according to the circumstances till half or two third of the night.
To recite the Holy Qur'an besides the *Tahajjud* and other prayers.
Responsibility of *Dawate Allah*.
To visit the *Ansar* of Medina in their houses for social and training matters.
To lead five prayers daily.
To fulfill the responsibility of Friday and *Eid* sermons.
To deliver many *Darses* or speeches in the meetings during the week.
To hold *Majalis-e-Irfan*, interpret the dreams or hold the question answer meetings.
To meet individually, Muslims and non-Muslims every day.
To make arrangements for separate meetings for the training of the women.
To meet different foreign guests and delegates.
To make arrangements for the feast, boarding and lodging.
To go to Medina and surrounding settlements for recreation or a tour.
To pay personal attention to the tribal, social and family matters of the Companions.
As a chief executive to decide judicial matters of the Muslims and non-Muslims.
To hold administrative meetings and advisory meetings
To make arrangement for writing and replying to letters.
To look after the holy wives and his large family and to solve their problems.
To enquire after the patients and according to the situation prescribe something for cure.
Personal efforts for the matrimony of the needy Companions.
To participate in the social ceremonies of *Nikah*, marriage and birth of the child etc.
To participate on the occasion of death, funeral and burial etc. and go for condolence to the near and dear ones who were left behind.
To go to the graveyard to pray for the deceased ones.
To look after the poor and the destitute and feed the hungry.
To accept the invitation of the poor and the rich.
To make arrangements for timely distribution of the money from *Zakat,* optional donations, *Fidya* and *Jaziya*.
To make arrangements for the animals which were donated as a *Zakat* and, take care of them.
Direct management of the related government of Arabia, especially of Medina and its surroundings.
To watch the hypocrite mischief mongers and to eradicate their mischiefs.
To make defensive arrangements and preparations for the attacks of the enemy
Journey for the sake of battles and *Hajj* etc.

By performing these important responsibilities, the virtuous attributes that were manifested by our Holy Prophet[saw], are unique in themselves .These magnificent acts for the service of humanity were manifested by him daily with a new glory and every coming day that followed became a witness of his much more grandeur than before of which God of the Heavens also testified.

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ

Surely every hour that follows is better for thee than the one that precedes. (93: 5)

i.e. Surely your every following state is much better than the preceding one and your every coming day was more progressive than the previous one.

Before the proclamation of prophethood every opponent and friend was a witness of the forty years' life of his modesty, purity, shyness, truth, trust, *Taqwa*, piety, and total commitment to God Almighty. Similarly in the blessed period after the proclamation of prophethood, his high morals, fear and love of God, wisdom and sagacity, patience and steadfastness, gentleness and forbearance, benevolence and divine favor, higher courage, firmness and bravery,

justice and equity, sacrifice and hospitality, piety and contentment, respect and politeness, generosity and liberality, these attributes manifested in such a magnificent way that by viewing them every justice loving person spontaneously uttered,

شانِ حق تیرے شمائل میں نظر آتی ہے
تیرے پانے سے ہی اس ذات کو پایا ہم نے

i.e., The Magnificence of Truth is so much visible in your talents that by following those attributes of your character we can have access to God Almighty i.e. we can be very close to God Almighty.

The founder of the Ahmadiyyat Community rightly said,

That person who from the tumultuous river of his Self, attributes, deeds, spiritual and virtuous strengths, showed perfect example in theory, practice, truth and stability was called a Perfect man. (Atmamul Hujjata, *Roohani Khazain,* Vol. 8 P. 308)

Similarly he says,

When we look with the eye of justice, then from all the series of prophethood that we know there is only one highly strong, live, and high ranking beloved prophet of God i.e. the same one who is the chief of the prophets, the pride of the Messengers, the crown of all the Messengers, and whose name is Muhammad Mustafa Ahmad Mujtiba[saw]. By treading only ten days under whose shadow that light can be seen which could not be seen for thousands of years. (Siraj-e-Munir *Roohani Khazain,* Vol. 12 p. 72)

Actually the virtuous model of the Holy Prophet[saw] was a picture of:

قُلْ اِنَّ صَلَاتِیْ وَ نُسُکِیْ وَ مَحْیَایَ وَ مَمَاتِیْ لِلّٰہِ رَبِّ الْعَالَمِیْنَ

i.e., My worship and sacrifices, my living and dying is only for the sake of God who is Rab of all the universe. (6:162)

By mentioning about it the Promised Messiah[as] says,

"This verse is revealing that the Holy Prophet[saw] was so much lost and absorbed in remembering God Almighty that all his breaths and death were totally devoted to God and even not a little part of self, creation and means was left in his existence .His soul fell down so sincerely on the threshold of God Almighty that not even the slightest adulteration of anything other than God could be found there, because to love God, and in His love, to have access to the highest place of closeness, is such a matter which cannot be known by anyone else. So God Almighty revealed such deeds of the Holy Prophet[saw] which prove that actually the Holy Prophet completely submitted himself to God ignored the other things. And the love of God, and His magnificence was so much absorbed in his blood that it seemed as if his existence was like a mirror for complete observation of the manifestations of God. (Review of Religions, Vol.1 p.185 -187)

So in short our Prophet was extremely absorbed in the contemplation of God and dedicated himself for His pleasure and his condition was like this,

اسی فکر میں رہتے تھے روز و شب
کہ راضی وہ دلدار ہوتا ہے کب

i.e., We day and night, all the time had this worry, when our Beloved will be pleased with us.

The purpose of celebrating *Seeratun Nabi* this year under *Majlis Ansarullah* is to describe the outline of the virtuous and beautiful example of the day and night routine work of the most distinguished prophet , so that those who claim to be the lovers of God Almighty, should adopt the *Sunnah* and charming actions of the Messenger and the Beloved of God i.e. the Holy Prophet[saw] in their daily routine work and become the ones who attain the pleasure of their Lord. On the one hand that great Messenger whose days and nights were spent in complete devotion of his Master, his heart on the other hand was very sensitive for the sympathy of the mankind, and for the achievement of these two purposes, he gave a very tough time to his existence.

He used to be mostly depressed for the achievement of this purpose. When tired after the day's huge tasks, he wanted to take some rest at night, even then he never forgot his Master i.e. God

He always said, No doubt my eyes go to sleep but my heart does not sleep. So in this way by remembering God Almighty he used to lay his head on the pillow like this,

اَللّٰھُمَّ بِاسْمِکَ اَمُوْتُ وَاَحْیَا

i.e., O God! I die in thy name and I

live in thy name.

(Bukhari Kitabul Da'waat)

Every moment of the Holy Prophet's[saw] was spent in worshipping of God. He was thankful to God for each daily blessing. For every calamity he sought Him for help. Even for every ordinary work i.e. even for a shoe lace, he advised to pray and this was his own example that he presented. Whenever he woke up at night, he got up for the worship of God but usually at mid night when the whole world was asleep in their beds; he used to get up for worship and *Nawafil* and by praising God the Magnificent recited this *Dua* and left the bed.

(Bukhari Kitabul Da'waat)

i.e., All the praise is for Allah, Who blessed us with life after death and to whom we will have to return.

After getting up he used to recite the last verses of *Surah Al Imran* to divert his attention towards meditation, prayer and supplication. After getting up from sleep naturally there is a need for the call of nature. Even going to the washroom, he sought refuge in Allah from any kind of evil.

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَآئِثِ

Oh Allah I seek refuge into you from every type of impure things, deeds and words. In washroom one cannot remember God but after coming out of it one can compensate this deprivation by asking forgiveness in the following words,

غُفْرَانَكَ

i.e. O Allah I humbly ask for your forgiveness.

Before prayer, the Holy Prophet[saw] commanded ablution and cleanliness as obligatory and considered cleanliness as half faith. After the conjugal relations of the husband and wife it was instructed to take a bath. He took special care of the cleanliness of the body, nails, and the hair cutting. His hair fell down over the lobes of his ears. The command of ablution for five times prayer besides *Tahajjud* was already there but for the cleanliness of the body, he also instructed to take a bath at least twice a week .The Holy Prophet liked fine scent and having it as a present too . He wore the scent and from where ever he passed, he left its fragrance there. According to Chaudhry Muhammad Ali Muztar Sahib ,

خوشبوؤں میں بھی تیری ہی خوشبو تھی نمایاں
پھولوں میں پھول تیرے ہی رخ کا گلاب تھا

His fragrance was more charming than the other fragrances and his face was like a rose and this rose was a more beautiful one than the other roses. The Holy Prophet[saw] took a great and special care of the cleanliness of the mosques and always advised the Companions that at the time of congregation, they should not come to *Ijtema* after eating bad smelling things. He specially instructed for the cleanliness of the paths and roads and said that the paths should not be blocked by sitting there and forbade sitting there for the call of nature.

He used to use *miswak* (a kind of tooth brush) before ablution and said if I did not consider it a burden for the *Ummah* then I would have commanded to use *miswak* with every prayer. After being externally clean by ablution he prayed like this, for his real purpose of internal purity, I bear witness that there is no God but Allah .He is the One without any partner and I bear witness that Muhammad [saw] is His Servant and His Messenger. O Messenger! Make me one of those people who ask forgiveness and are clean and pure.

(Tirmzi Kitabul Da'waat)

After this he used to get up for *Tahajjud* Prayer. Praying to God at night had always been his real wish and longing .His method of offering *Tahajjud* Prayer was that he used to perform eleven *Raka'at* whether it was the month of *Ramadhan* or besides the days of *Ramadhan*. Sometimes he performed more or less *Raka'at* but usually he performed eight *Raka'at* i.e., two at each time and then he performed three *Vitr*. Though this used to be a very beautiful and long night prayer, yet his continuous practice of the prayer for a long time made his blessed feet swell up. During his long standing in *Nawafil*, the recitation of the Holy Qur'an had been so long that even his blessed feet swelled up. His *Rukus* (units of the prayer) and prostrations were also long. Due to the extremity of supplications and lamentation it seemed as if the sound like boiling of the pot and grinding of the mill was coming out of his chest.

After finishing *Tahajjud* Prayer he used to take some rest and waited for the *Fajr* Prayer or if the family members were awake; he talked to them till the morning *Adhan* i.e., call to Prayer. Actually prayer for him was

the food of the soul and solace of the eyes. On every call to prayer he used to say,"*Labbaik*" and along with it repeated the words of *Adhan*, then recited this prayer,

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَ الصَّلٰوةِ الْقَآئِمَةِ اٰتِ مُحَمَّدَا الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَّحْمُوْدَا الَّذِىْ وَعَدْتَّهٗ • حَلَّتْ لَهٗ شَفَاعَتِىْ يَوْمَ الْقِيَامَةِ –

i.e. O, God of this perfect supplication and the prayer that is going to be performed, Bless Muhammad with means and exaltation and bless him with the highest rank of which You have promised. Surely You never break Your promise. Intercession by me will be permitted for him on the Day of Resurrection.

(Bukhari Kitabul Adhan Bahiqui Kitabus Salat)

The Holy Prophet Muhammad[saw] after his *Muezzin* Hadhrat Bilal's call to prayer, performed two *Raka'at* shortened *Sunnah*. While coming out of the house he sought protection in Allah and recited this prayer

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ ، وَلاَ حَوْلَ وَلاَ قُوَّةَ اِلاَّ بِاللّٰهِ -

(Tirmidhi Abu Dauood KItabul Adab)

I go out of home in the name of God .I trusted God .No one but God is All powerful. O, Allah we seek refuge into thee lest we should stumble or become astray or we become the oppressors or oppressed or we utter any word of ignorance or disobedience or any act of ignorance should be committed against us. Before entering the house he used to announce his arrival by reciting the prayer for safety and then by thanking God and asking for goodness and wellbeing recited this prayer

اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللّٰهِ وَلَجْنَا وَبِسْمِ اللّٰهِ خَرَجْنَا وَعَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا -

(Tirmidhi Abu Dawood Kitabul Adab)

O, God! I seek well-being and goodness while entering and leaving the house. We entered the house in the name of Allah and In His name we left the house and trusted Allah who is our *Rab*. While going to the mosque he used to say that I request on behalf of those who beg from You and I have not come out of the house for the sake of any pride, glory and fame but I have come to you because I have been running away from the sins. I have come out because of you i.e., to save myself from Your anger and to achieve Your pleasure. My only request in Your court is to save me from the Fire and forgive my sins. At the time of entering into the mosque, he requested for the blessings of God, and prayed like this,

بِسْمِ اللّٰهِ الصَّلٰوةُ وَالسَّلاَمُ عَلٰى رَسُوْلِ اللّٰهِ ، اَللّٰهُمَّ اغْفِرْ لِىْ ذُنُوْبِىْ وَافْتَحْ لِىْ اَبْوَابَ فَضْلِكَ

(Tirmizi Kitabu Salat)

In the name of God (I come) may *Durood* and *Salaam* be upon the Messenger of God, I pray O, Allah! I ask forgiveness for my sins and open the doors of mercy for me. It was only prayer in which he found all his solace. He used to make special arrangements for punctual performance of the congregational obligatory prayers and never let any ordinary excuses of journey, stay or sickness come in his way.

Whether it was a journey or the state of fear of the war, he always arranged for the prayer. On journey, he performed *Qasr,* and combined the prayers. In the same way in the rainy season or for the religious requirements, he performed combined prayers also. Even on journey, he always performed *Nawafil* and *Tahajjud*, whether he had to perform them on the ride, he for the obligatory prayers used to get down the ride and arrangements were made for the prayers except the compulsion of rain. Through prayer he used to absorb the blessings and mercy of God. He was so much lost in prayer that it seemed as if the Live God was in front of him. When alone, his prayers were very long but the obligatory prayers that he led were rather shorter and medium so that they should not be a burden for the weak, old, sick and the children. Sometimes by listening to the cries of the children he cut short the prayer .His recitation of the Holy Qur'an was so fascinating and melodious that even the Lord of the Heavens and angels also applauded it. He recited every verse separately and made a pause there. On every verse of *Surah Fatihah* he made a pause, on every verse of blessing, he prayed and on each verse of torture he sought refuge in Allah. In the prayers, in the light of God Almighty's instructions he according to the circumstances and convenience used to recite this:

فاقرؤا ما تيسّر من القرآن

along with *Surah Fatihah* .In *Fajr* Prayer his recitation was comparatively louder and longer. In ordinary days he

recited *Surah Qaf* and *Takwir* in *Fajr* Prayer and on a journey he recited *Surah Al-Kafirun* and *Al-Ikhlas*. Similarly on Friday he recited *Ha Mim Sajdah* and *Dahr* also in *Fajr* Prayer. In the first two *Raka'at* of *Zuhr* and *Asr* Prayers he recited *Surah Al-Fatihah,* due to which they were comparatively longer and the later *Raka'at* were comparatively shorter than the former ones. In *Maghrib* Prayer *Surah Al-Kafirun, Al-Ikhlas, Al-Mursslat and Al-Tur* were also recited. In *Isha* Prayer, *Surah Al-Tin, Al Shams, Al-Lail,* and *Al-Duha* were also recited. In Friday and Eid Prayers, *Surah Al-A'la* and *Al-Gashiyah* were often recited and sometimes *Surah Al-Jumu'ah* and *Al-Munafiqun* were also recited. After performing prayer and coming out of the mosque he sought the Blessings of God in this way.

بِسْمِ اللّٰهِ الصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ ، اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ وَافْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ۔

(Ibne Maja Kitabul Masajid Tirmizi Abwab u Salat)

i.e., In the name of God (I enter) Salutations and peace be upon the Messenger of God, O Allah! Forgive my sins and open the doors of blessings for me. By marking the end of the Prayer i.e., *Salam*, he recited

اَسْتَغْفِرُ اللّٰهَ

three times (I ask forgiveness from God) and afterwards recited this prayer,

اَللّٰهُمَّ اَنْتَ السَّلَامُ ، وَمِنْكَ السَّلَامُ ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ۔

and some other prayers also i.e. O, Allah! Your name is Peace (*Salam*) Peace can only be attained from you .O, Majestic and Honorable! You are All Blessings. After this he advised to extol thirty three times *Subhanallah,* thirty three times *Alhamdulilah* and thirty four times *Allahu Akbar*. After offering *Fajr* Prayer he graced the Companions with his presence and when he finished praising God Almighty then he enquired from them about their wellbeing. He, for the sake of interest also listened to the stories related to the times of ignorance. Then he asked the Companions if any one of them had a dream .He liked good dreams and interpreted them. Sometimes he also narrated his own dreams.

(Bukhari Kitab u Ruiya)

After sneezing in a gathering, he put his hand or napkin on his mouth, and uttered the words *Alhamdulillah.* When any other person sneezed he prayed for him by saying *Yerhamkumullah* i.e., May God bless you with mercy. His blessed company was an opportunity of getting education and training. He was eloquent and there was such order and beauty in his conversation that it seemed as if they were the pearls of some garland. He never talked unnecessarily and hated the lies most. Sometimes he was humorous but even in humor nothing but truth came out of his mouth. His laughter was only a smile. The Companions of the Holy Prophet[saw] narrate that we have not seen any one else more smiling than the Messenger of God. He used to skip a day in exhorting and delivering a religious lecture to the Companions so that they should not become bored. He repeated his words three times with such a detail and politeness that they could easily be memorized. His speech was pleasing, eloquent and touched the depths of the hearts. While delivering a passionate speech, due to awfulness his eyes used to become red and voice louder. He never scorned any one by name and always kept himself aside from backbiting, betraying of secrets and suspicions and mentioned even a little act of kindness with great respect. He never ever took revenge for his own personal matters and in anger never hurt any servant or woman. He used to turn his head in anger and when happy lowered his eyes. In conversation he was very selective of the words, and specially took great care of the self-respect of the weak. Arabian Chiefs called their slaves Abad i.e. Servant, the Holy Prophet[saw] said, call them "*Fta*" which means young. Similarly the Chief was called "*Rab*", He advised to, use the word Syed which means *Sardar* (chief). He liked good poetry and used to mutter i.e. sing softly and sometimes uttered extempore verses. He said, while sitting in a gathering, I ask forgiveness seventy times from Allah. .In the morning his blessed conference continued till the sun rise. By the end of this conference he had settled all the engagements of the day and at dawn he used to come back home and welcomed his fully utilized day with this prayer,

اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ ، لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ • لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ، رَبِّ اَسْاَلُكَ خَيْرَ مَا فِيْ هٰذَا الْيَوْمِ وَخَيْرَ مَا بَعْدَهٗ ، وَاَعُوْذُ بِكَ مِنْ شَرِّ مَا فِيْ هٰذَا الْيَوْمِ وَشَرِّ مَا بَعْدَهٗ ، رَبِّ اَعُوْذُ بِكَ مِنَ الْكَسَلِ ، وَسُوْءِ الْكِبَرِ ، رَبِّ اَعُوْذُ بِكَ مِنْ عَذَابٍ فِى النَّارِ وَعَذَابٍ فِى الْقَبْرِ

(Muslim Kitabul Ziker)

We spent night for the pleasure of God and all the people also spent the night. All the praise belongs to Allah. He is the One and there is non worthy of worship save Allah .He is One and has no associate. All the kingdom belongs to Him and He is worthy of All praises, and is *Al Qadir*, possesses All Power and Authority. O, my *Rab*! I request you for the good of this day and also good after i.e. I seek refuge in You from the evil of this day and the evil after this day. O, my *Rab* I seek refuge in you from laziness and perplexity of old age. O, my God! I seek refuge in You from the torture of the Hell fire and the torture of grave. In the evening, by replacing the word morning for the word evening, he used to recite the same prayer i.e., instead of reciting

اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ

he recited

اَمْسَيْنَا وَاَمْسَى الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ

Which means, we spent evening and all the people also spent evening for the pleasure of God. The Messenger of God started every task in the name of God and said that without it, the tasks lack blessings.

(Hathimi vol.13 p. 49)

At the day time besides imparting education and training he also participated in the national activities of the Companions. If he found any of his Companions absent for more than three days, he enquired about him. If he was on journey then he prayed for him. If anyone in spite of his being present in the city was absent from the prayer, he went to see him. He visited the houses of *Ansar* Companions to see them .He was so quick paced that it seemed as if he was descending from slope. He never walked by stiffening the neck and kept his eyes down and was always the first one to greet and whatever he disliked did not pay attention to it. He never unnecessarily interfered in those affairs of the other people which were not related to him. He always avoided three things, i.e. quarrels, pride and superfluous talk and kept himself aware of the circumstances of his Companions and did not like to listen any one sided word about any one. He used to say let my heart be very clear about my Companions and was careful about it that any kind of deception should not be found in the Muslims .He was deadly against expressing the words of despair and advised his Companions to cooperate with each other and work together with love. If any Companion fell sick, he went to enquire about his health and prayed for complete recovery of the patient by having full faith in God who is *Ash-Shafi* i.e. The Ultimate Curer. The prayer is:

اَللّٰهُمَّ رَبَّ النَّاسِ ! اَذْهِبِ الْبَأْسَ ، اِشْفِ ، اَنْتَ الشَّافِيْ ، لَا شِفَآءَ اِلَّا شِفَآؤُكَ ، شِفَآءً لَا يُغَادِرُ سَقَمًا

"Grant him health, O, Lord of the mankind, grant him cure because You are *Shafi* i.e., The Ultimate Curer .No one except You, is the curer and grant him complete health."

The Holy Prophet[saw] did not like to go to the market without any purpose. He said, to God the disliked places are markets i.e. and the favorite places are the houses of God i.e., Mosques. However if for any necessity he had to go to the market, he went there after praying this

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ خَيْرَ هٰذِهِ السُّوْقِ وَخَيْرَ مَا فِيْهَا وَاَعُوْذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيْهَا اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ اَنْ اُصِيْبَ فِيْهَا يَمِيْنًا فَاجِرَةً اَوْ صَفْقَةً خَاسِرَةً ـ

(Kitabu Dua u liltabrani)

It means, "O God! I seek betterment for this market and what so ever is inside it I seek refuge in God from the evil of the market and whatever is inside it. O, Allah .I also seek your protection that I may not swear false or do some bargain of loss in the market. Our Prophet[saw] was always worried about The Day of Judgment and the Last Day. He advised to go to the graveyard because it is also the source of remembering the Last Day. Sometimes he got up at night, went to the *Jannatul Baqi'* and was found praying in prostration. He participated in the funeral and burial of his Companions and always advised to remember the dead ones nicely. In ordinary days he used to go to the graveyard and prayed for his faithful dead ones and loved ones and prayed like this

اَلسَّلَامُ عَلَيْكُمْ اَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ وَاِنَّا اِنْشَاءَ اللّٰهُ بِكُمْ لَاحِقُوْنَ •

(Nisai Kitabul Janaaiz)

i.e., O, the inhabitants from the Believers and Muslims of the next world! Peace be upon you. Surely we are going to see you. You are our fore runners and we are coming after you, I supplicate to Allah for yours and mine betterment.

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WISDOM AND INTELLECT OF THE HOLY PROPHET[saw]

Professor Muhammad Sharif Khan, Philadelphia

One wonders at Holy Prophet's[saw] civic and militarily intelligent decisions that he made to manage his survival among hoards of enemies in Medina. He had been totally inexperienced to handle such affairs, before coming to Medina the Holy Prophet spent his entire life in the chaotic tribal Meccan society, where he had no power to set the things right. However, no sooner had he established himself in Medina, he gradually took steps to mold the events to lay firm foundations for a human-friendly society, securing the rights of every individual, featuring the future Islamic state. To achieve his objective he fought at a time at three fronts: safe guarding Medina from hoards of surrounding looters, murderers who were always at the look out to disrupt coherence in the Medinite society; he strived to put order among different Medinite groups; coached and guided Muslims in the way of Islam, receiving and dissipating words of Allah. He successfully raised a fellowship who would sacrifice their lives and wealth at his command, put him in the commanding position in Medina and took drastic important decisions of lasting consequences, which within years pushed Medina as the metropolis of Islamic empire, the only one in the whole of the Arabia with a central command.

Civic moves

Muslim brotherhood

With the arrival of Islam, the population of Medina consisted of local Muslims, the *Ansars* and immigrant Muslims, the *Mohajreen*. The *Ansars* helped their immigrant brethren by placing every thing they processed at their disposal. Mostly the immigrants were destitute, they left their possessions behind. *Ansars* treated them more than real brothers. Holy Prophet strengthened the ties further by striking brotherhood between individual *Mohajar* and *Ansar*, based on their personal commonalities. The bondage brought them close to each other, they would take care of each other's interests and rights.

Civic problems in Medina

After consolidating unity among the Muslims, the Holy Prophet turned his attention to strike coherence in different groups in the Medinite society:

- **Muslims**: *Ansars* and *Mohajreen*.
- **Hypocrites:** Mostly *Ansars* belonging to the Aus and Khazraj tribes. Though they apparently were Muslims, however, they always worked against Muslim interests. At certain occasions their actions proved most dangerous, creating difficulties for Muslims. They continued relations with Jews and Meccans, hatching conspiracies against the Holy Prophet and the Muslims, however, professing by mouth as to be Muslims, so they were reckoned such.
- **Idolaters: Such** remnants of the Aus and Khazraj tribes, who continued with idol worship. In due course they were all converted to Islam.
  Jews: The three Jewish tribes in Medina: Banu Qaynuqa, Banu Nader and Banu Qurayza were declared anti Muslim. They were always colliding with like-minded forces inside Medina and outside, especially the Meccans, were their main collaborators. The Jews lived in well fortified strongholds (forts) a few miles outside Medina city.

Arab Medinites were mostly agriculturists, while the Jews controlled commerce and trade. Meccan immigrants were mostly traders. They broke the Jewish monopoly in trade in Medinite society.

MEDINA PACT

The Holy Prophet[saw] soon realized to smooth the differences among the multicultural and multidimensional Medinite society, and develop understanding to ensure lasting peace and order in the city. He convened a meeting of the leaders of different Medinite groups. Talking to them, he stressed the need of some understanding among them. After a short discussion a pact was agreed upon, known in history as the "Medina Pact." The main points of the pact were:

- Muslims, Jews and others will live together in mutual cooperation and sympathy.
- Every group will be free to profess the norms of its religion.
- Life and property of citizens will be protected and respected by all groups, except of those who commit crime and aggressed against others.
- The Holy Prophet[saw] will be the custodian of the Pact, to whom all contentious issues will be referred for decision. Cases will be decided according to the religious beliefs of the parties involved.
- No group will embark on war without permission from the Holy Prophet[saw].
- In case of aggression against one group, other groups together will fight to help the aggressed under the directions of the Holy Prophet[saw].
- No help or asylum will be granted to any *Qureshite* and their allies.
- All groups will cooperate to meet the expenses of collective operations.
- No aggressor, sinner and miscreant will be spared from revenge and punishment.

The treaty put relations between different Medinite parties in order, so a coherent governance was established in Medina under the God gifted guidance of the Holy Prophet.

Muslim's defense intelligence

Absence of central command in pre-Islamic Arabia, there was no control on intertribal rivalries which created anarchy throughout the peninsula. Dacoits were on the rampage, looting caravans, passengers, villages, killing and abducting, making life miserable and hard for the common people. The emergence of Medina as the citadel of Islam, started dissipating around the message of orderliness, compassion, calm and peace, from tribe to tribe reaching unruly rustic central Arabian nomad tribes and intriguing Qureshites, winning over their hearts to compassion and kindness. The conversion was really a hard job, which the Holy Prophet[saw] did under the guidance from Allah.

When allowed to defend against aggression, the Muslim stance towards aggressors radically changed. Those who were advised to bear hardships in Mecca took up arms to defend themselves and pay in the same coin their tormentors. Now the time had arrived when Allah Almighty wanted to show His Might, and tell how He fulfills His promises by rewarding His loved ones for their patience, and the Qureshites were punished of their sins:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا ۚ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾

22:40] Permission to take up arms is given to those against whom war is made, because they have been wronged and Allah, indeed, has power to help them.

الَّذِينَ أُخْرِجُوا مِن دِيَارِهِم بِغَيْرِ حَقٍّ إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

[22:41] Those who have been driven out from their homes unjustly, only because they said, 'Our Lord is Allah.' And if Allah had not repelled some people by means of others, cloisters and churches and synagogues and mosques, wherein the name of Allah is oft remembered, would surely have been destroyed. And Allah will, surely, help him who helps

Under Divine direction the Holy Prophet took effective defensive measures to thwart outside and inside aggression. He consolidated Muslim strength by:

Securing the surroundings of Medina: Islam was new to the region. The tribes around Medina had no knowledge of the new faith that had arrived in their neighborhood. Deeming it necessary to introduce Islam to them, lest they fall easy prey to enemy's propaganda, the Holy Prophet[saw] traveled meeting tribes, introducing Islam to them and signing peace treaties for mutual safety and benefit. The Holy Prophet specifically concentrated on the tribes living along the Qureshite caravan route to Syria.

Set up of a spy system: Small spy groups were organized in different areas who collect information regarding movements of Qureshites and their associate tribes and transmit it on to Medina. People converting to Islam in different tribes would do this service.

Help groups: The spy groups would also take care and help weak and poor Muslims stranded in Mecca and elsewhere, trying to help them migrate to Medina.

Curbing activities of enemy's caravans: It was deemed necessary to block the routes of Qureshite caravans, since the route passed close to Medina, for several reasons:

a. Caravans would incite tribes falling in their route, thus seeding hatred of Islam and potentially endangering Medina.
b. Caravans were always armed, in guise of trade they could pose a safety threat to Medina city.
c. Qureshite economics was trade dependent, and the proceeds of the caravans were mostly used in buying mercenaries, arms and other war equipments, destined to be used against Muslims. It was wise to cut enemy's supply line, a move necessary to force Qureshites to come to the negotiation table.
d. The proceeds from caravans were spent in promoting intrigues and war preparations against Muslims.

Consolidation of defenses around Medina

The Qureshite were unilaterally in a state of war with the Muslims. They were consistently thinking, planning and maneuvering events around Mecca and Medina according to their interests. They left no stone unturned to get the Muslims wiped off from the surface of the earth. Therefore the Muslims constantly reviewed their position against the growing might of the Meccans around them, and were well conscious of the imminent danger; for which they prayed and supplicated, seeking help and guidance from Allah. The presence of Allah's apostle among them was a great source of strength and relief for them.

The Meccans were continuously amassing wealth, collecting weapons, and getting support from more and more tribes all around. They were spread false stories about Islam. In addition to provide revenues the caravans were source of Qureshite's strength and main propaganda machine. As is a normal known strategic measure among warring nations all over the world, Muslims started blocking caravan routs.

Islam is a religion of peace not allowing to utilize the belongings of people not at war. Once a party of Muslim fighters hard pressed by hunger, slaughtered few goats belonging to a nomad shepherded. They invited Holy Prophet[saw] to partake from it. When the prophet came to know that the meat came from goats taken without permission of the owner, he got angry, and admonished the soldiers, turned over the cooking pots, mixing their contents with earth by his feet, saying: "It is loot, who allowed you to eat from it? It is equal to eating from a dead animal," and ordered them to compensate the owner.

Moreover, Islam does not allow destruction of the belongings of a peaceful people. It must clearly be borne in mind that blocking the Qureshite's caravans was not to loot, rather it was a way of discouraging evil activities against Islam.

While Meccans were preparations for an imminent attack, Muslims were also not sitting idle, they were doing what was in their power to retaliate. Muslim knew to survive in ferocious surroundings they must be at

Meccan's intrigues

While the Holy Prophet[saw] was engaged to set the civic problems right in Medina and around, the Meccans were increased in hatred and malice which kept their heart smoldering.

It had hardly been a while that Holy Prophet reached Medina, Meccans started their intrigues by pursuing contacts mainly with Abdullah bin Ubayy ibn Salul, leader of Khazraj tribe of a well known hypocrites. He had strong relations with Meccans. At one time he was thinking to get control of Medina as its main leader. However, the arrival of the Holy Prophet[saw] disrupted his whole program which enhanced his enmity towards Islam. Quresh threatened him: "You have given protection to our man Muhammad. We swear by gods, either you withdraw your support to him, and fight him out of Medina or fight us. We will kill your men and take your women folk in our homes."

Abdullah and his associates who were already brooding over enmity towards Muslims, expressed their solidarity with Meccans and readiness to fight Muslims. When their warring activities were brought to the notice of the Holy Prophet[saw], he lost no time to warn them: "Remember, fighting with me will be your own loss. Your relatives from Aus and Khazraj who are now Muslims will fight against you. You will be fighting against your own sons, brothers and fathers. Think yourself who will be in a loss."

The Holy Prophet's[saw] timely warning reminded Abdullah and his associates the losses they suffered during war of "*Ba'aath"* few years ago, that weakened them as they killed each other for years. This warning kept the hypocrites at bay and apparently they stopped thinking about fighting Muslims, however, they continued with their anti Muslim intrigues.

Qureshite elite's occasional out bursts of wrath, anger and threats when they chanced to meet individual Muslims, were sufficient to put Muslims at their guard, and remain alert even when they had found safe heaven in Medina. The enemy had repeatedly expressed its heinous desire to attack Medina and crush Muslims, at the earliest opportunity.

Second year of Hijra

Arabs were known warriors. Because of the absence of a central ruling authority there was reign of feudal lords, each having his fighters and arrangements for the supply of the warring paraphernalia. Intertribal wars would start at petty issues and will continue for years. The warring parties will swell up by joining of more tribes, spreading to large section of Arabia.

The Meccans employed every tactics at their command, using best of their abilities to contain Muslims and settle the question once for all: threatening, committing atrocities, intimidating and by unleashing every type of physical and mental torture. They would not even hesitate murdering innocent Muslims in cold blood, loot and dishonor them, until Allah Almighty took them to the safe haven in Medina. Even there they lived under fear of invasion. Second *Hijra* year is important in Muslim history:

- Muslims were ordained to go to war in self defense.
- Muslims started developing defensive strategy against fear and anxiety that always loomed ahead of expected enemy attack.
- They consolidated their strength by signing Peace Pacts with surrounding tribes.
- A warning spy system was developed to gather information and keep watch at suspicious movement around Medina.
- Quick moving contingents of soldiers were kept at hand, to deply quickly and take enemy by surprise.

> *Ghazwah***,** plural: (*Ghazwat*): Expedition led by Holy Prophet himself, resulting in fighting or no fighting. History records 29 total number of *Ghazwat* (Table 1).

Sariyyah, (plural: *Sorayyah*)**:** Expedition led by an appointed person by the Holy Prophet[saw], resulting in fighting or no fighting. Over 63 sorayyah have been recorded in life time of the Holy Prophet[saw].

- Change in direction of worship (*Qibla)* took place.
- Fasting during month of *Ramadan* was made Obligatory.

Anxious…and fearful nights in Medina

Repeated Meccan threats placed Muslims at their guard, who lived under constant fear of Meccan attack. Despite all their fears Muslims had strong belief in Allah's help, and were ever ready to meet any challenge. They remained awaken and alert most of the night, being particularly conscious of their responsibility to protect the Holy Prophet[saw], who himself remained awaken and advised others to remain watchful in the hours of darkness. Muslims feared not because they were cowards, rather they ensured not to be taken in by surprise. They would take turns to stand guard at the Holy Prophet's[saw] residence, and a system of night guards was developed.

Once at midnight a loud noise awakened Medinites. Everybody ran out armed. They found the Holy Prophet[saw] coming from the direction of noise, riding an unsaddled horse with sword hanging from his shoulder. The Holy Prophet pacified the companions by saying: "I have checked, there is nothing to worry about, there is nothing to worry about!"

To remain vigilant at day and night and remain ever ready to deal any eventuality was the need of the day, and Muslims were very conscious of it.

Arab tribes join Qureshites

Having failed to contain spread of Islam, Qureshites changed their strategy. From now on they focused their energies to cultivate hatred about Muslims in different tribes living across Arabia in general, and around Mecca and Medina in particular. To meet their evil designs they employed different means:

- Qureshite trading caravans would go on planting hatred among tribes falling in their route.
- Being the custodians of Ka'ba. Qureshites were revered all over Arabia, they cashed their reverence by sending their emissaries to tribes in different parts of Arabia, spreading hatred and instigating to help Qureshites to execute their evil intentions. Their target was especially the central Arabian nomad barbarian Najidian tribes, who were wild, and known to be ruthless fighters. Abu Sufyan worked hard and used monies to muster their support.
- Qureshite used specifically the *Haj*j days to create hatred in the hearts of the people visiting Mecca at that occasion.
- Qureshite mischievous mind quickened its intrigues with hypocrites and Jews to create civic problems in Medina.

Knowing dangerous happenings going on around them, Muslims would remain in arms day and night, ever ready to defend themselves. They would say to each other: "See if we would live until the daylight when we will sleep peacefully, fearing nobody except Allah."

As is portrayed in Holy Qur'an in following verse:

وَاذْكُرُوْٓا اِذْ اَنْتُمْ قَلِيْلٌ مُّسْتَضْعَفُوْنَ فِي الْاَرْضِ
تَخَافُوْنَ اَنْ يَّتَخَطَّفَكُمُ النَّاسُ فَاٰوٰىكُمْ وَاَيَّدَكُمْ
بِنَصْرِهٖ وَرَزَقَكُمْ مِّنَ الطَّيِّبٰتِ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٢٧﴾

[8:27] And remember when you were a few and deemed weak in the land, and were in fear lest people should snatch you away, but He sheltered you and strengthened you with His help, and provided you with good things that you might be thankful.

Chances of Muslim survival looked very bleak in the situation, and their days appeared to have been numbered in Medina. Activities of anti Muslim forces continued unabated. Moreover, in Medina there was no protective umbrella of Banu Abdal Munaf and Muslims were politically isolated. Anti Muslim propaganda had turned almost all surrounding Arab tribes against them. While inside the city a large part of Aus and Khazraj tribes was still Idol worshippers, with doubtful loyalties, and hypocrites were a thorn in the bosom, their loyalty could not be trusted, despite their lip service: "We are with you" but when they would meet enemies they would say: "We are with you, we were just joking with Muslims." Holy Qur'an portrays their game in following words:

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا ۖ وَإِذَا خَلَوْا إِلَىٰ
شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ﴿١٥﴾

[2:15] And when they meet those who believe, they say, 'We believe;' but when they are alone with their ring-leaders they say, 'We are certainly with you; We were only mocking.'

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ
يَعْمَهُونَ ﴿١٦﴾

[2:16] Allah will punish their mockery and will let them continue in their transgression, wandering blindly.

Jewish tribes, though bound by Medina Pact, could not be trusted, since they were maintaining close ties with Meccans. These inside problem groups were like arsenal dumps ready to catch fire any time, to disrupt peace and tranquility of the city.

These were the most critical moments in history, however, despite all this Muslims took appropriate and effective precautionary and defensive measures. The problems created to disrupt peace were resolved by talks and persuasions.

Muslim population of Medina numbered a few hundred, mostly consisting of weak and destitute, some times they had nothing to eat for days. The few able bodied were ill equipped, without proper weapons to fight. This small band of believers stood to fight whole Arabia including ferocious Qureshite numbering thousands, armed to the teeth with latest weapons. It was a very unnatural equation. This bleak scenario evaporated night time sleep of Medinites. Under these precarious conditions Muslims were ordained to fight in self defense. Strange are the ways of Allah Almighty:

قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو
اللَّهِ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ
اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

2:250] …….But those who knew for certain that they would one day meet Allah, said, 'How many a small party has triumphed over a large party by Allah's command! And Allah is with the steadfast.'

Islam is forced to go to war

War in self defense was an imminent necessity for Muslim survival, in the wake that anti Muslim forces were rallying to uproot Islam:

- War was needed to deter enemy to maintain peace and tranquility.
- War was necessary to uphold freedom of religion.
- Wars were necessary to punish breach of trust, curtail atrocities and dangerous behavior.
- Wars were necessary to help the tribes bound in mutual defense pacts.

Islamic code of conduct during war

The Holy Prophet[saw] strictly advised Muslim commanders to follow strictly certain code of conduct during wars. He would advise every commander while sending him on an expedition.

- The Holy Prophet[saw] would usually prefer to embark at an expedition on Thursday morning.
- Before embarking he would pray to Allah for His help and Mercy.
- Expeditions were planned according to intelligence information gathering system. The informers were under strict instruction not to disclose information in public.
- While embarking on an expedition, the Holy Prophet would not disclose his destination. He would often change course several times before reaching his target.
- When out of the city, the Holy Prophet[saw] would inspect the army in detail before proceeding.
- When embarking on an important expedition the Holy Prophet would inform only a few of his chosen companions, who would work to supply necessary equipment and make arrangements for safe passage.
- Boys under fifteen were not allowed to participate in fighting.
- Usually women would accompany Muslim army to help in cooking, nursing, and handing water to the thirsty in battle field. If needed women would also take part in the fight with swords, spears, arrows and pelting stones.
- Usually the Holy Prophet[saw] would take one of his wives with him while embarking on an expedition.
- On receiving information of fight preparation of enemy, the Holy Prophet[saw] would prefer a preemptive strike to avert an all out war and blood shed.
- Muslim army would keep low profile while moving, keeping itself as secret as possible, mostly traveling at night and undercover.
- The Holy Prophet[saw] would advise commanders before they embark at an expedition:

"When facing the enemy, invite him to three things, if he agreed to any one of the first two, do not fight.

- Accept Islam, if feel unprotected migrate to Medina.
- Accept Muslim rule, abide by the law.
- Or, let the fight decide.

The Holy Prophet[saw] would further advise:

- Never cheat in acquisition of booty.
- Never be fraudulent in negitiations.
- Never mutilate dead bodies.
- Spare children, women, old and clergy from harm, during fight.
- While ruling a country, take steps to improve living standard of your subjects.
- Be kind and respectful to people, as Allah likes goodness and kindness.
- Give good tidings to people, try to make them happy.
- Do not behave in a way that may create hatred in hearts.
- Always create ease for people, never put them in hardships.

Abu Bakr added to these instructions:

- Do not interfere with clergy.
- Do not demolish places of worship.
- Do not cut fruit trees.
- Do not destroy cities and villages.

Strength of forces and number of casualties in wars

In 2nd year of *Hijra*, the Holy Prophet[saw] was ordained to defend against aggression, when he was 53 years of age. He fought first major battle (Badar) at 54 year of age and last expedition to Tabuk in 9th *Hijra*, at an age of 61 years. In a short span of eight years he commanded 29 *Ghazwat,* with 11 engagements (Table 1), and directed and supervised above 73 *Soraya*.

The following data is recorded from authentic history books on early Islamic period, which reflects two things: gradual increase in number of able bodied Muslims, and total number of casualties in major wars fought during that period. Small number of casualties (Muslims 138/ infidels 216) depicting fleeing of opponents not scared by might or better equipment of Muslims, rather it speaks their fear and dignity.

Table 1

Occasion	Number of enemy force	Number of enemy killed	Number of Muslim force	Number of Muslims killed
Badar	1000	70	310	14
Uhud	3000	30	700	70
Muslaliq	200 (?)	10	30(?)	1
Ditch	12000	8	3000	6
Khaibar	20000	3	1500	6
Mu'ta	100000	?	3000	13
Mecca	Meccans ?	13	10000	2
Hunain	12000	70+	600	6
Ta'if	?	?	12000	12
Tabuk	-	-	30000	-
	Total fatalities	216		138

Choice of battlefields

Muslims in Medina were always target of Infidel's aggressors, they (infidels) were always first to initiate the fight. They would challenge Muslims by deploying their army and reaching the battlefield of their choice, where they always occupied best part of it, leaving less desirable part of ground for Muslims. Leaving aside Khaibar and Ta'if where enemy fortified itself; in Badar Valley infidels occupied firm ground, leaving sandy half for Muslims. In Uhud Valley enemy camouflaged places which were excavated, in the part of the battlefield which was to be occupied by Muslim army. Similarly Hunain battlefield was the choice of Hawazins, who manipulated it according to their cunning battle strategy. They built ambush, here and there, erected stone walls along sides of the gorge to camouflage lines of archers lying in wait for the enemy, fox holes, camouflaged artillery positions, throughout the valley to trap Muslims everywhere. Muslims unaware of these manipulations fell into the traps. Similarly battlefield at Muta was not a choice of Muslims.

However, despite all these shortcomings and enemy traps Muslims survived and were victorious in all battlefields by the Grace of Allah Almighty and the presence of His Messenger among them.

The infidel armies were always several times greater in number, were well equipped, and stronger. Despite of having these apparent advantage in battlefields and in number, the infidels could not muster the confidence and faith that Muslims had, who despite their small number were always emerged victorious, because of the presence of Messenger of Allah among them and Grace of Almighty Allah was in their support!

THE WISDOM IN THE GRADUAL REVELATION OF THE HOLY QUR'AN

Khawaja Ayaz Ahmad

Translated by Mansura B. Minhas

Critics frequently question why the Holy Qur'an was not revealed in one instance. This objection has not been raised today; in fact it was raised by the *Kuffar* during the early days of the Qur'anic revelation and Allah *Ta'ala* has protected it. In one of the early Meccan chapters of the Holy Qur'an, Allah *Ta'ala* says:

'And those who disbelieve say, 'Why was not the Qur'an revealed to him all at once?' (Al-Furqan Vs 33)

Allah answers the objection in the same place:

'We have revealed it thus that We may strengthen thy heart therewith. And We have arranged it in the best form. And they bring thee no similitude but We provide thee with the truth and an excellent explanation.' (Al-Furqan Vs 33-34)

Allah declares in defense of the Holy Qur'an and Holy Prophet[saw]:

'And in truth have We sent it down and with truth has it descended. And We have sent thee only as a bearer of good tidings and a Warner. And the Qur'an We have revealed in pieces that thou mayest read it to mankind at intervals, and We have sent it down piecemeal.' (Bani Israel Vs 106-107)

Kuffar were not inclined towards the descent of any Heavenly Book. They had apparently raised a valid objection, but it is surprising to hear this objection from the People of the Book, that the slow and gradual revelation in the form of a book proves that it is not the word of God. They believe that as Muhammad[saw] faced different situations, he manufactured the verses accordingly. Thus, the critics can only raise objections and they can never do research. Therefore, if the Qur'an was revealed in one instance, these same people would have objected that they were right that this is not Divine revelation; rather some human had compiled the book and given it to him. If it constituted Divine revelation, then it would have been revealed gradually at different times. Thus, there is no truth in their objection, but to dispel the misconception and research the facts, a detailed answer is presented:

All Revealed Books

The truth is that all revealed books including the Holy Qur'an were revealed gradually and it should have happened so. Promised Messiah[as] says:

"Prophets seek knowledge from the school of Allah and are called *Talameezur Rahman*. Their progress is gradual. About the Holy Prophet[saw], the Holy Qur'an says.....

...

(Al-Hakam 17 Aug 1902 pg 10)

The idea of the complete revelation of Heavenly Books in one instance and one night is worthy of rejection because it defies logic. Hadhrat Musleh Mau'ood[ra] says:

لِنُثَبِّتَ بِهٖ فُؤَادَكَ وَ رَتَّلْنٰهُ تَرْتِيْلاً 0

And We have arranged it in the best form. (25:33)

"Divine revelation illuminates the relationship between God and Prophet. Can we imagine that God will become quiet after revealing His complete message upon a Prophet in one night? Can he pass his life joyfully while staying away from this Bashful and Beloved? What happened to the Holy Prophet[saw] in the interval of few days between revelations. After talking to them for one day, if God remains quiet then I believe that the opponents would fail to destroy them, but this action of God would surely lead to their demise".

(*Tafseer Kabeer* Vol 9 Pg-304-305)

A cursory study of the Holy Qur'an, Torah, *Zaboor* and Bible reveals that all Books consist of the Divine Guidance and Help of their respective prophets during the early era and the happenings during the later days. The books of Prophet Moses[as] were revealed over a period of forty to fifty years. The notion that Torah was revealed upon him at Mt Sinai in one night completely is wrong. Prophet Moses[as] stayed at Mt Sinai for forty

nights and in that period only 'Ten Commandments" were given to him. Whereas the Torah (a collection of five books) is much more extensive and contains many more commandments. Same is the case with Bible and *Zaboor* and the Jews themselves admit that Prophet Moses[as] was given the Sharia gradually and in portions, one after the other. Thus, Sale in the introduction to his Qur'anic translation writes:

"The Jews also say the law was given to Moses by Parcels". (The Koran (Preliminary) Discourse P:50 by George Sale)

Hadhrat Musleh Mau'ood[ra] further states:

"A prophet is like an elevated mirror to his revelation and his revelation is like a mirror for his life. Both light up each other and this double light enlightens the world. Thus, every Prophet's revelation sheds light on his life and ends in a long period. On one side, it sheds light on the new advent of God's attributes and on the other hand the condition that he faces because of his enemies, it sheds light on the upheavals and proves Allah's help and support. Thirdly, by demonstrating the Prophet's faith in different situations and presenting the various manifestation of his belief, reflects his sacrifice, truthfulness and his spiritual achievements. If the revelation was completed in the beginning in one night, then how can these aspects be combined. And if these aspects are not collective in any revelation, how can it contain the matter for the guidance and reformation of the world. Thus, it is necessary for revelation to descend upon all prophets gradually."

(Tafseer-e-Kabeer Vol 9 pg-302-303)

Discussing the wisdom behind the gradual revelation of the Holy Qur'an, the Promised Messiah[as] says:

"Disbelievers ask why the Qur'an what not revealed in one instance. It should have happened as such so that we could keep consoling your heart every now and then. And the knowledge and wisdom that are relevant with time are revealed at their pertinent time because it is difficult to understand some things before time. Thus, due to this reason God revealed the Holy Qur'an in 30 years, so that is the period in which all the promised signs also appear".

(Haqiqatul Wahi, Roohani Khazain Vol 22 pg 357)

Prophecy about the gradual revelation of the Holy Qur'an

Prophecy about the gradual revelation of Holy Qur'an appears in the Holy book of the Christians and this is a great proof of the truth of the Holy Qur'an. Thus, Hadhrat Yasa'[as] (Alisha) while prophesying about the great Prophet and his book says:

"Whom will he teach wisdom? Whom will he teach through his sermons? Those who have been weaned and separated from the bosoms? Thus, God's words will be commandment upon commandment, commandment upon commandment, law upon law, law upon law, a little bit here and a little bit there".

(Yasa'[as] Baab: 28 vs 9-13)

In has been told in this prophecy that through this great prophet, God's words will come to a nation deprived of heavenly revelation and the words revealed to him will be gradual. First one commandment, one law will be revealed. Then the next followed by the next and the whole revelation was not revealed in one place, but was revealed in different locations. The words *'a little bit here and a little bit there',* clearly prophesize about the revelation of a part of the Holy Qur'an in Mecca and the other in Medina. Qur'an's revelation and the advent of Holy Prophet (saw) is also exactly like this. Thus, in the Holy Qur'an, Allah *Ta'ala* declares the following message in *Suras Yaseen*(6),

Al-Maidah (7), Bani Israel (20) vs 107

Our Prophet[saw] has come (after a long interval in the line of Prophets) to the nation whose ancestors had not been given any prophet for long and they were deprived to the blessings of revelation. The descent of Holy Qur'an was completed in many years through different circumstances and after remaining in different discourses.

Despite the clear prophecy of Prophet Yasa'[as] (Alisha) from the opponents of faith's objections about the gradual descent of the Holy Qur'an to date, is clear witness through their moths and pens about the fact that Holy Prophet [saw] and Holy Qur'an are the real manifestation of prophecy of Hadhrat Yasa'[as] (Alisha).

7 wisdoms

The second aspect of this objection is that the reason given by Allah about the gradual descent of Holy Qur'an is to provide strength to the faith and hearts of Holy Prophet[saw] and

his followers. How did this happen? The following situations can explain that:

1. If the complete Qur'an was revealed in one instance, then upon need the Holy Prophet[saw] would have had to make an argument based on the revealed verses. In such a situation, it is clear that his heart would not have achieved such strength and faith as he would have upon receiving fresh revelation, depending upon the need that arose.
2. Qur'an was revealed for the entire mankind, thus it was important to safeguard it. An excellent method in this regard is through *Hifz* (memorization). If the whole Qur'an was compiled in one instance, then only such a person could have memorized it who would have dedicated his life for this purpose. The ordinary people and the majority would have been deprived of this. Due to the gradual revelation, the companions of Holy Prophet[saw] memorized it as it was gradually revealed. Thus, from the beginning of the revelation, hundreds of *Hafiz-e-Qur'an* were prepared.
3. If the Qur'an was revealed all together in one instance, it would not have fully touched the hearts of people. In order for the teachings to completely touch the hearts, it was necessary for it to be revealed gradually so that when people had learned to act upon one injunction, the next would be revealed. Thus, all injunctions were acted upon.
4. If the whole Qur'an was revealed at the same time, its order would have remained the same as it is today. But it is very clear that keeping this order at that time would have been dangerous. At that time, if before the proofs of God's existence, His Unity and the prophethood, commandments were laid down, people would not have understood them and would not have acted upon them and this would have led to a disillusioning situation.
5. In case the Qur'an was revealed in one instance collectively, then one portion could not be linked to another. Neither could the collective fulfillment of prophecies be used to strengthen the faith and steadfastness of the believers.
6. An important fact is that if the whole Qur'an was revealed at one time, then those who cast doubts could have done so and those who could have objected could have done so that some person had invented this book and given to its claimant. But now (as is also mentioned in the prophecy of Prophet Yasa'[as] (Alisha) a portion of the Qur'an was revealed in Mecca and some was revealed in Medina. Some was revealed in sojourn and some while he was travelling. Some was revealed during the day and some during the night. Some was revealed in isolation and at home and some during meetings with the companions. No logical and just person can say that upon every instance, a person invented new verses and handed over to him.
7. In reply to this objection, Allah *Ta'ala* further states:

رَتَّلْنٰهُ تَرْتِيْلاً

"*We have kept it in a high order*". Therefore, its order was kept as such, as it was important for the people (from the time of the Holy Prophet[saw] and due to its relevance it was useful; the final order was such that it would remain useful and necessary for the mankind till the Day of Judgment. If, God forbid, Qur'an was penned by a man, he would have continued to modify it according to his evolving needs and kept it in one order. Thus, the difference between the order of Holy Qur'an's revelation and its final compilation is also a clear proof of its truth.

(*Summary Tafseer Kabeer Vol 9 Pgs 488-491)*

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Establishment of Mosques

During his trip from Medina to Tabuk wherever the Holy Prophet[saw] encamped or stayed overnight he established a mosque for offering Prayers. Thus during this trip the Holy Prophet[saw] established seventeen mosques at following locations: *Tabuk, Thanitah Madran, Dhatazzarab, al-Akhdar, Dhatil Khatma-, al-Aba', Dhanb Kawakib near al-Batra-', al-Shaqq, Dhil Jaifah, Sadr Haudi, al-Hajar, al-Sa'id, al-Wa-diul Qura, Shaqta Bani 'Uzrah, Dhil-Marwah, al-Faifa-'* and *Dhi Khushab.*

*(*As-Siatun Nabawiyyah libne Hisham, Vol. 4, pp. 174-175; Sirah Ibne Hisham, Urdu,Translation by 'Abdul Jalil Siddiqi,Vol. 2, p. 636, I'tiqa-d Publishing House, Delhi, India, 1982)

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MUSLIM'S CONTRIBUTIONS TO MATHEMATICS AND SCIENCE

Zia H. Shah MD

Science and technology are shared heritage of humanity. The Chinese, the Greeks, the Indians, the Arabs, the Europeans and the Americans have made large contributions in their time and will do so in future as well. As the Islamic Empire flourished for several centuries, while the Europe was darkened by the Dark Ages, I believe that an honest study of the causes of the Dark Ages and European renaissance will lead to the inevitable conclusion that Muhammad, may peace be on him, was the Light of the Dark Ages. John Davenport writes in, *an Apology for Mohammed and the Koran:*

"It is in the compositions of Friar Bacon, who was born in 1214, and who learned the Oriental languages, that we discover the most extensive acquaintance with the Arabian authors. He quotes Albumazar, Thabet-Ebu-Corah, Ali Alhacer, Alkandi, Alfraganus and Arzakeb; and seems to have been as familiar with them as with the Greek and Latin classics, especially with Avicenna, whom he calls 'the chief and prince of philosophy.' The great Lord Bacon, it is well known, imbibed and borrowed the first principles of his famous experimental philosophy from his predecessor and namesake Roger Bacon, a fact which indisputably establishes the derivation of the Baconian philosophical system from the descendants of Ishmael and disciples of Mohammed."

In a short paragraph, John Davenport has very precisely identified all the links in the human intellectual evolution. Now I want to present George Sarton, who was a Belgian chemist and historian who migrated to USA because of the First World War. Encyclopedia Britannica says about him, "George Alfred Leon Sarton, (born Aug. 31, 1884, Ghent—died March 22, 1956, Cambridge, Mass., U.S.), Belgian-born U.S. scholar and writer whose voluminous research and publications concerning the history of science did much to make the subject an independent discipline." Dr. Abdus Salam, Nobel Laureate in physics summarized Sarton's history pertaining to the Muslim scientists in an article, *Islam and Science – Concordance or Conflict?* Salam highlighted Sarton's evaluation of history in this article and it was published in Review of Religions in March 1995, he said:

Barely a hundred years after the Holy Prophet's death the Muslims had made it their task to master the then-known sciences. Systematically, they translated the entire corpus of the then known knowledge in their religious language, Arabic. Founding institutes of advanced study (Bait-ul-Hikmas), they acquired an ascendancy in the sciences that lasted for the next 350 years. A semi-quantitative measure of this is given by George Sarton in his monumental History of Science. Sarton divides his story of the highest achievement in science into Ages, each Age lasting 50 years. With each, he associates one central figure: thus, 500-450 BC is the Age of Plato, followed by the Ages of Aristotle, Euclid, Archimedes and so on. From 750 to 1100 CE, however, it is an unbroken succession of the Ages of Jabir, Khwarizmi, Razi,Masudi, Abu'I-Wafa, Biruni and Omar Khayam. In those 350 years, Arabs, Turks, Afghans and Persians chemists, algebraists, clinicians, geographers, mathematicians, physicists and astronomers of the commonwealth of Islam-held the world stage of sciences. Only after 1100 CE, in Sarton's scheme, do the first Western names begin to appear; however, for another 250 years, they share the honors with men of Islam like Ibn Rushd, Nasir-ud-din Tusi and Ibn Nafis."

Whereas, Plato, Aristotle, Euclid, and Archimedes are well known and common household names the names of Jabir, Khwarizmi, Razi, Masudi, Abu'I-Wafa, Biruni and Omar Khayam are hardly known, in the West. If George Sarton's evaluation is true and I believe it is, then what a tragedy and injustice was perpetrated under the oppression of the Catholic Church and later the British Empire that humanity came to forget

the names of its great Arab and Persian heroes and benefactors. What an epiphany to learn this after centuries of distortions! So, my task here is twofold, first to show that European science was built on the Latin translations of the works of the great Muslim pioneers and secondly that the Muslim learning from 8th-12th centuries was heavily influenced by the teachings of the Holy Qur'an, the literal word of God revealed to the Holy Prophet Muhammad[saw]. For the first task let me introduce a few of the Muslim pioneer scientists and their contributions. Dr. Abdus Salam wrote about Al-Hazen, who I believe was the Father of Optics:

"Ibn-al-Haitham (Alhazen, 965 –1039 CE) was one of the greatest physicists of all time. He made experimental contributions of the highest order in optics. He enunciated that a ray of light, in passing through a medium, takes the path which is the easier and 'quicker'. In this he was anticipating Fermat's Principle of Least Time by many centuries. He enunciated the law of inertia, later to become Newton's first law of motion. Part V of Roger Bacon's 'Opus Majus' is practically an annotation to Ibn al Haitham's Optics."

The punch line here is, "Part V of Roger Bacon's 'Opus Majus' is practically an annotation to Ibn al Haitham's Optics." Professor Jim Al -Khalili of University of Surrey, writes in an article, *The 'first true scientist,'* about Alhazen:

Isaac Newton is, as most will agree, the greatest physicist of all time. At the very least, he is the undisputed father of modern optics,- or so we are told at school where our textbooks abound with his famous experiments with lenses and prisms, his study of the nature of light and its reflection, and the refraction and decomposition of light into the colors of the rainbow. Yet, the truth is rather greyer; and I feel it important to point out that, certainly in the field of optics, Newton himself stood on the shoulders of a giant who lived 700 years earlier. For, without doubt, another great physicist, who is worthy of ranking up alongside Newton, is a scientist born in AD 965 in what is now Iraq who went by the name of al-Hassan Ibn al-Haytham. Most people in the West will never have even heard of him.

As a physicist myself, I am quite in awe of this man's contribution to my field, but I was fortunate enough to have recently been given the opportunity to dig a little into his life and work through my recent filming of a three-part BBC Four series on medieval Islamic scientists.

Abu ʿAbdallah Muhammad ibn Musa al-Khwarizmi, earlier transliterated as Algoritmi or Algaurizin, (780– 850 CE) was a Persian mathematician, astronomer and geographer during the Abbasid Empire, a scholar in the House of Wisdom in Baghdad. In the twelfth century, Latin translations of his work on the Indian numerals introduced the decimal positional number system to the Western world. Encyclopedia Britannica has the following to say about him:

Al-Khwarizmi lived in Baghdad, where he worked at the "House of Wisdom" (Dar al -Hikma) under the caliphate of al-Ma'mun. (The House of Wisdom acquired and translated scientific and philosophic treatises, particularly Greek, as well as publishing original research.) Al-Kwarizmi's work on elementary algebra, al-Kitab al-mukhtasar fi hisab al-jabr wa'l-muqabala ('The Compendious Book on Calculation by Completion and Balancing'), was translated into Latin in the 12th century, from which the title and term Algebra derives. Algebra is a compilation of rules, together with demonstrations, for finding solutions of linear and quadratic equations based on intuitive geometric arguments, rather than the abstract notation now associated with the subject. Its systematic, demonstrative approach distinguishes it from earlier treatments of the subject. It also contains sections on calculating areas and volumes of geometric figures and on the use of algebra to solve inheritance problems according to proportions prescribed by Islamic law. Elements within the work can be traced from Babylonian mathematics of the early 2nd millennium bc through Hellenistic, Hebrew, and Hindu treatises. In the 12th century a second work by al-Khwarizmi introduced Hindu-Arabic numerals (see numerals and numeral systems) and their arithmetic to the West. It is preserved only in a Latin translation, Algoritmi de numero Indorum ('Al-Khwarizmi Concerning the Hindu Art of Reckoning'). From the name of the author, rendered in Latin as algoritmi, originated the term algorithm

A third major book was his Kitab surat al-ard ('The Image of the Earth'; translated as Geography), which presented the coordinates of localities in the known world based, ultimately, on those in the Geography of Ptolemy (fl. ad 127–145) but with improved values for the length of the

Mediterranean Sea and the location of cities in Asia and Africa. He also assisted in the construction of a world map for al-Ma'mun.

Abu al-Rayhan Muhammad ibn Ahmad al-Biruni is regarded as one of the greatest scholars of the medieval Islamic era and was well versed in physics, mathematics, astronomy, and natural sciences, and also distinguished himself as a historian, chronologist and linguist. He is given the title of the "first anthropologist." He spent a large part of his life in Ghazni in modern-day Afghanistan, capital of the Ghaznavid dynasty, which ruled eastern Iranian lands and the northwestern Indian subcontinent. Encyclopedia Britannica has the following to say about him:

"Al-Biruni, in full Abu al-Rayhan Muhammad ibn Ahmad al-Biruni (born Sept. 4, 973 ce, Khwarezm, Khorasan [now in Uzbekistan]—died c. 1052, Ghazna [now Ghazni, Afg.), Muslim astronomer, mathematician, ethnographist, anthropologist, historian, and geographer. Al-Biruni lived during a period of unusual political turmoil in the eastern Islamic world. He served more than six different princes, all of whom were known for their bellicose activities and a good number of whom met their ends in violent deaths. Nevertheless, he managed to become the most original polymath the Islamic world had ever known."

Al-Jahiz (real name Abu Uthman Amr ibn Bahr al-Kinani al-Fuqaimi al-Basri), born in Basra, (781 – 869) was an Arabic prose writer and author of works of literature, Mu'tazili theology, and politico-religious polemics. In biology, Al-Jahiz introduced the concept of food chains and also proposed a scheme of animal evolution that entailed natural selection, environmental determinism and possibly the inheritance of acquired characteristics.

In short, if the readers would do a quick internet research about: Averroes, Avicenna, Rhazes, Alkindus, Geber, Abu'l-Wafa Buzjani, Alfarabius, Alfraganus, Albumazar, Thabet-Ebu-Corah, Arzakeb and last but not the least Khawaja Muhammad ibn Muhammad ibn Hasan Tusi, they will find all the missing links between the Greek contributors and their European admirers and scientists, which were camouflaged into oblivion, one way or the other, by the Catholic Church.

So, now I move to my second task that the Muslim learning from 8th-12th centuries was heavily influenced by the teachings of the Holy Quran, the literal word of God, revealed to the Holy Prophet Muhammad, may peace be on him, over twenty three years in the sixth and the seventh centuries. How did the Holy Qur'an trigger the development of science and mathematics among the early Muslims? The best way to appreciate this is to note the close relation between astronomy and mathematics. The Holy Qur'an inspired the believers to study the phenomena of nature and showed them the connections between astronomy and mathematics, for example:

"And We (Allah) have made the night and the day two Signs, and the Sign of night We have made dark, and the Sign of day We have made sight-giving, that you may seek bounty from your Lord, and that you may know the computation of years and the science of reckoning and mathematics. And everything We have explained with a detailed explanation."(Al Quran 17:13)

And:

"He (Allah) it is Who made the sun radiate a brilliant light and the moon reflect a luster, and ordained for it stages, that you might know the number of years and the reckoning of time. Allah has not created this but in truth. He details the Signs for a people who have knowledge. Indeed, in the alternation of night and day, and in all that Allah has created in the heavens and the earth there are Signs for a God-fearing people."(Al Qur'an 10:6-7)

Prof. David M Bressoud explains the close relationship between astronomy and mathematics in his lecture series, *The Queen of Sciences: a History of Mathematics:*

"A third source of the patterns of mathematics is astronomy or astrology. The ancients made no clear distinction between these two fields. They studied the heavens to try to understand what was likely to happen on Earth. Some of the greatest astronomers, including Johannes Kepler were also astrologers. Kepler's work in both astronomy and astrology would lay the foundations for much of the development of calculus. This lack of distinction between astronomers and astrologers carried over to mathematicians. The emperor Tiberius is said to have banished all 'mathematicians' from Rome. In fact he banished the astrologers, who were predicting his downfall. Some of this confusion stems from the fact that important advances in mathematics came directly

out of astronomy. By looking at the heavens, mathematicians were able to pick out patterns in much purer form than they could in the world around them."

Astronomy was one of the dominant forces behind the development of mathematics. Most people think of trigonometry in connection with land measurement and today it is used in surveying, but it was originally applied to the study of astronomical phenomena.

Another important fact to understand the contribution of the Qur'an to early Muslim society is that there are about 750 verses in Qur'an urging Muslims to make use of reason to understand nature and thus develop their understanding of the Creator, in contrast to just 250 verses about legislation. The Holy Qur'an states:

"Do they not then look at the camel, how it is created? And at the heaven, how it is raised high? And at the mountains, how they are set up? And at the earth, how it is spread out?"(Al Quran 88:18-21)

And

"In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding; Those who remember Allah while standing, sitting, and lying on their sides, and ponder over the creation of the heavens and the earth: 'Our Lord, Thou hast not created this in vain.'"(Al Qur'an 3:191-192)

Many of the 750 verses in the Holy Qur'an inspire believers to study the phenomena of nature, some are pertaining to the study of astronomy and a few emphasize quantitative study, for example, "The sun and the moon *run their courses* according to a fixed reckoning and calculation." (Al Qur'an 55:6) The word used in this verse is *Be-husban*, the Arabic word for mathematics is derived from the same root as this word. Now, let me quote from a Wikipedia article, *Mathematics in medieval Islam*:

"A major impetus for the flowering of mathematics as well as astronomy in medieval Islam came from religious observances, which presented an assortment of problems in astronomy and mathematics, specifically in trigonometry, spherical geometry, algebra and arithmetic. The Islamic law of inheritance served as an impetus behind the development of algebra (derived from the Arabic al-jabr) by Muhammad ibn Musa al-Khwarizmi and other medieval Islamic mathematicians. Al-Khwarizmi's Hisab al-jabr w'al-muqabala devoted a chapter on the solution to the Islamic law of inheritance using algebra. He formulated the rules of inheritance as linear equations, hence his knowledge of quadratic equations was not required. Later mathematicians who specialized in the Islamic law of inheritance included Al-Hassar, who developed the modern symbolic mathematical notation for fractions in the 12th century."

To read many other historians on the contributions of the Islamic Empire to the European renaissance, the readers may refer to an article, *Muhammad: the Light for the Dark Ages of Europe!* in a website, *Islam for the West*.

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PAY ZAKAT

THE HOLY PROPHET HADHRAT MUHAMMAD MUSTAFA[saw], KHATAMUN NABIYYIN

Translated from Hadiqatus Salihin by: Karimullah Zirvi

Hadhrat Hasan[ra] bin Ali[ra] relates that he asked his uncle Hind bin Abi Hala, who was a descriptive person, to describe the speaking manners of the Messenger[saw]of Allah. He asked him to describe the Messenger[saw] of Allah for him. He said: "The Messenger[saw] of Allah used to be worried and in deep thoughts constantly without intervals. The period of his silence used to be a prolonged one and he also would not speak without necessity. He used to begin a talk and end it with clarity. His conversation used to be comprehensive, eloquent and full of wisdom; it was neither vain nor lacking anything; neither dry nor over-powering. He aggrandized even the smallest blessing. He neither spoke evil of a thing nor over praised it. However, he never detested a tasteful thing nor praised it. He never became angry or showed any dislike for the world or any of its affairs. However, when he saw rights being usurped, then no one could face his anger until the rights were restored. He would not show anger for himself nor avenge any injustice done to him. Whenever he pointed towards something, he always did it with his full hand. Whenever he was amazed about something he turned his hand upside down; when he emphasized something, he put one hand over the other and hit the palm of the right hand with the middle of his left hand's thumb. When he was annoyed, he turned his face aside, and when he felt happy, he cast his eyes down. His laughter was mostly a broad smile in which his teeth looked like balls of hail."

(Shama'il Tirmidhi bab kaifa kana kalam rasulullah[sa])

Hadhrat Anas bin Malik[ra] relates that the Messenger[saw] of Allah was of medium height, neither too tall nor too short. He had a glowing white complexion, which was neither too white nor too wheatish. His hair was somewhat straight, neither too curly nor absolutely straight. He was commissioned (as a Prophet) at the age of forty years. After being commissioned, he stayed for ten years in Mecca and then ten years in Medina. When he passed away, he was sixty years old, and he did not have more than twenty white hair on his head and beard.

(Al-mu'jamassaghir liltibranibabuljim min ismuhu ja'far, p 118/1, dala-'ilunnabuwwatu lilbaihaqi bab sifat laun rasulullah[sa], p 201, vol. 1)

Hadhrat Sa'd bin Hisham bin 'Amir[ra] relates, "I visited Hadhrat 'A'ishah[ra] and said, "O Mother of the believers! Tell me about the character of the Messenger[saw] of Allah. She stated that the character of the Messenger[saw] of Allah was the Holy Qur'an. Then she asked me: 'Don't you read in the Holy Qur'an, the word of Allah the Most Honored and Glorious:

وَإِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ

Thou dost surely possess high moral excellences. (68:5)?' "

(Musnad Ahmad, p 91/6, dala'ilunnabuwwatu lilbaihaqi, p 309/1)

Hadhrat Sa'd bin Hisham[ra] relates that they visited Hadhrat 'A'ishah[ra] and he said to her: "O Mother of the believers! Tell me about the character of the Messenger[saw] of Allah. She said, 'Don't you read the Holy Qur'an?' I said, 'Why not! Certainly, (I do read the Holy Qur'an.)' Then Hadhrat 'A'ishah[ra] said, 'The character of the Prophet[saw] of Allah was the Holy Qur'an.' " Another version states: "His character was in full accord with the Holy Qur'an."

(Muslim kitabussalat bab jami' salat ullail, majma'ul bahar, vol.1, p 372, dala'ilunnabuwwatu lilbaihaqi, p 308/1)

Hadhrat 'A'ishah[ra] relates that the character of the Prophet[saw] of Allah was in accord with the Holy Qur'an.

(Mustadrik lil-hakim tafsir suratul mu'minun, vol 2, p 392, dala'ilunnabuwwatu lil-baihaqi bab dhikr akhbar ruwait fi shama'ilihi wa ikhlaquhi, p 309/1)

Hadhrat Imam Malik[ra] relates that it had reached him that the Messenger[saw] of Allah said: "I have been commissioned (by Allah) for the completion of the beautification of good morals."

In another narration, Hadhrat Abu Hurairah[ra] relates that the Messenger[saw] of Allah said, "I have been commissioned for the completion of

noble morals."

(Muwatta-' Imam Malik bab fi husnul khulq, p 364, al-sununul kubrama'a jawahirunnaqi kitabushshahada bab biyan maka-ramul ikhlaq, p 192/10)

Hadhrat 'A'ishah[ra] relates that the Messenger[saw] of Allah used to pray: " O Allah! As You have made me handsome, likewise make my morals handsome."

(Musnad Ahmad, p 150/6 - 68/6)

Hadhrat 'Abdullah bin Salam[ra] relates that when the Messenger[saw] of Allah came to Medina, the people came out to receive him. They announced, "The Messenger[saw] of Allah has arrived. He said, 'I was among those who came out to receive him. When I saw the face of the Holy Prophet[saw], I realized that certainly his face is not the face of a false person.' The first thing I heard him saying on this occasion was, 'O people! Spread the greetings of peace, feed the needy, show tenderness towards kith and kin, offer Prayers while people are asleep, you will enter Paradise in peace.' "

(Sunan Darmi kitabul isti'dhan bab fi afsha'assalam, Tirmidhi abwab sufatul qayyamah, p 72/2)

Hadhrat Zuhri relates that he heard Muhammad bin Jubair bin Mut'im[ra] who reported from his father that the Holy Prophet[saw] said: "I am Muhammad and I am Ahmad; I am the obliterator through whom infidelity will be obliterated. I am the resurrector. People will be resurrected after me, and I am the last one to come, after (besides or against) whom there is no (law-bearing) Prophet."

(Muslim kitabul fadai'l bab fi asmai' salallahu 'alaihi wasallam)

Hadhrat Abu Hurairah[ra] relates that the Messenger[saw] of Allah said: "I have been given superiority over other Prophets in six matters. I have been bestowed a comprehensive message. I have been succored with veneration. Spoils of war have been made lawful for me. The whole earth has been made a mosque and purified place for me. I have been sent as a Messenger for the entire creation, and all the Messengers have been completed and perfected with me."

(Muslim kitabul masajid, p 1-1/194)

Note: The Messenger[sa] of Allah said: "Surely, according to Allah I am the *Khatamun Nabiyyin* (The Last Law-Bearing Prophet) in the Mother Book while Adam was yet being created."

(Musnad Ahmad 66/4)

Hadhrat Jabir[ra] bin 'Abdullah relates that the Messenger[saw] of Allah said: "I have been bestowed five things which have not been given to anyone before me. I have been helped with awe-inspiring travel for as long as one month. The whole earth has been made a mosque and a purified place for me. Therefore, wherever Prayer time occurs for my follower, he offers Prayer at that place. I have been bestowed the honour of intercession, which has not been given to any Prophet before me. I have been sent as a Prophet to all the people, whereas before me, every Prophet used to be sent to his nation alone."

(Nasa'i kitabuttaharat bab tayammum bissa'I

Hadhrat 'Abdullah bin Harith[ra] relates that he did not see anyone smile more frequently than the Messenger[saw] of Allah.

Tirmidhi abwabul manaqib bab ma ja' fi bishashatunnabiyyi[sa])

Hadhrat 'A'ishah[ra] relates: "I never saw the Holy Prophet[saw] laugh outright so that his uvula (a finger-like tissue which hangs from the back of the roof of the mouth) could be seen. Surely, he used to smile."

(Bukhari kitabul adab bab tabassam wadduhak)

Hadhrat Ibn 'Abbas[ra] relates that the Messenger[saw] of Alla-h was the most generous person and he was at his best in generosity and benevolence during the month of *Ramadan* when Gabriel visited him. Gabriel visited him every night during the month of *Ramadan* and taught the Qur'an to him. When Gabriel visited him the generosity of the Holy Prophet[saw] used to increase, faster than the rain-bearing breeze.

(Riyadus Salihin babaljud)

Hadhrat Anas[ra] relates that whenever someone asked the Messenger[sa] of Allah something in the name of Islam, he always gave. Once a man came to the Holy Prophet[saw] and he[sa] gave him a flock of goats scattered over a valley. When the man returned to his people he said to them: "O my people! Accept Islam, for Muhammad-[saw] bestows as if he has no fear of poverty." Even when a person out of a worldly motive became a Muslim, in due course, Islam became dearer to him than the world and all it contains.

(Muslim kitabul fada'il bab ma su'ila rasulullah salallahu 'alaihi wasallam shai'an qat faqala la, Musnad Ahmad, p 108-175/3)

Hadhrat 'Abdullah bin Abu Bakr[ra] relates that an Arab said: "In the rush of the battle of Hunain while I was wearing a thick and hard sandal I trampled upon the foot of the Messenger[saw] of Allah. He tapped me with a whip which was in his hand and said, 'In the name of Allah! You have hurt

me.' He said, 'I passed the night rebuking myself that I had hurt the Holy Prophet[saw]. Only Allah Knows how I passed the night. When the morning dawned upon us, someone was calling, 'Where is so and so?' I said to myself, 'By God, it was caused by me yesterday.' He said, 'I went (to answer the call) while I was fearful.' The Messenger[saw] of Allah said to me, 'You trampled upon my foot yesterday and hurt me. So I hit you with a whip. Here are eighty goats; take these as compensation for that.' "

(Musnad Darmi bab fi sakha' annabiyyu[sa], p 36/1)

Hadhrat Jubair bin Mut'im[ra] relates that while he was walking with the Holy Prophet[saw] during his return from Hunain, some rustics caught hold of him and began to beg from him. They pushed him under a tree and his cloak was snatched away. The Holy Prophet[saw] halted and said: "Restore my cloak to me; had I at my disposal camels equal to the number of the leaves of this thorny tree I would have distributed all of these among you and you would not have found me as a miser or a liar or a coward."

(Bukhari kitabul jihad ma kanannabiyyu[sa] yu'til muwillafata qulubihim, Mishkat bab fi akhla-qhu wa shama-'ilahu ... alkh)

Hadhrat Jabir[ra] relates that the Messenger[sa] of Allah said: "The similitude of me and you is like a person who kindles a fire, and moths and similar insects rush to fall into it and he strives to protect them from the fire. Likewise, I hold you from the back to save you from the fire of Hell while you struggle to slip out of my hands."

(Muslim Kitabul Fada'il bab shafqata Sallallahu 'alaihi wassalam 'ala ummatihi)

Hadhrat Abu Musa-[ra] relates that Holy Prophet[saw] said: "The similitude of myself and of that with whatever I have been commissioned by Allah, is that of a person who came to his people and said, 'O My people! I have seen a huge army with my eyes and I am a plain warner that you should immediately manage to find an escape.' Hearing this, a group of people from amongst them accepted his advice and fled to a place of protection in the early part of the night taking advantage of the calm. The other group of people rejected his advice and stayed in their houses till morning. The army attacked them and destroyed them and they were uprooted. The same is the case of the people who accepted my message, obeyed me, and followed the Law I brought, and the example of those who disobeyed me and belied the Truth with which I have been sent."

(Muslim Kitabul Fada'il bab shafqata Sallallahu 'alaihi wassalam 'ala ummatihi)

Hadhrat 'Urwah bin Zubair[ra] relates that Hadhrat 'A'ishah[ra], the wife of the Holy Prophet[saw] told me that she asked the Messenger[saw] of Allah: "O Messenger[saw] of Allah! Did you experience a day harder than the day of the battle of Uhud?' He answered: 'Indeed I did experience it at the hands of your people. The hardest of all which I experienced from them was the day of 'Aqaba when I presented myself to 'Abd Yalail bin 'Abd Kulal and he made no response to that which I had desired. So I left grieved and depressed and felt no relief until I arrived at *Qarn Tha'lib*. So when I raised my head and saw a cloud that was shielding me from the sun in which I beheld Gabriel who called me and said: 'Allah, the Most Honored and Glorious, has heard what your people have said to you and the response they have made to you, and has sent the Angel of the Mountains to you so that you may direct him to do what you might wish done to them.' He said, 'Then the Angel of the Mountains called to me, offered me the greeting of peace and said: 'O Muhammad, indeed Allah has heard what thy people have said to thee. I am the Angel of the Mountains, and your Lord has sent me to you so that you might give me your directive concerning that which you would like to be done to them. Would you like that I press down upon them the two great mountains?' The Messenger[saw] of Alla-h answered him: 'Nay, indeed, I am hoping that Allah would make out of their progeny those who would worship Allah, the One, and would not associate aught with Him.'"

(Muslim Kitabul Jihad Bab ma laqannabiyya[sa] min idhil mushrikina wal munafiqin)

Hadhrat Abu Sa'id Al-Khudri[ra] relates that the Holy Messenger[saw] of Allah fed the camel, undertook household chores, repaired the shoes, patched torn clothes, and milked the goat. He[saw] used to eat food along with his servant and helped him whenever he got tired of grinding wheat. He[saw] never felt shy at bringing household items from the market to his family. He[saw] used to shake hand with the rich and the poor, and always was the first to say *'Sala-m'*. He[saw] did not feel below dignity an invitation, even if it was for eating ordinary dates. He[saw] was extremely sympathetic, mild-mannered and tender-hearted. His lifestyle was beautiful. He met everyone cheerfully and he had a smile on his

face without laughing. In grief he was without peevishness. He[saw] was very humble but not due to any disgrace (inflicted upon him). He[saw] was extremely generous but not extravagant. He[saw] was tender-hearted, compassionate to every Muslim. He[saw] never ate so much that he had to burp. He[saw] never stretched his hand out of greed.

(Usud al-Ghaba, vol. 1, p 29, Qashiriyyah, p 75, Ashshifa', p 77/1)

Hadhrat Hisham bin 'Urwah relates that his father 'Urwah[ra] narrated: "Someone asked Hadhrat 'A'isha[ra]: 'Did the Messenger[saw] of Allah perform any of the household chores?' She replied: 'Yes. The Messenger[saw] of Allah used to mend his shoes, sow his clothes, and did other household chores as anyone of you does in his house.' "

(Musnad Ahmad, p 167/7 - p 121/6)

Hadhrat Aswad bin Yazid[ra] relates that I asked Hadhrat 'A'isha[ra]: "What did the Holy Prophet[saw] do in his house? She answered: 'He occupied himself in the household affairs of his family (which means in the service of his family), and when the time of Prayer came he would go out for Prayer.'"

(Bukhari kitabul adhan bab man kana fi hajjah ahlihi ... alkh)

Hadhrat 'A'isha[ra] relates: "The mattress of the Messenger[saw] of Allah was of leather stuffed with the husk of the date-palm leaves."

(Bukhari kitaburriqaq bab kaifa kana 'aishannabiyya[saw])

Hadhrat Aswad[ra] relates that Hadhrat 'Umar bin Al-Khattab[ra] visited the Holy Prophet[saw] He was ill and was lying on a *Qutwani* bed-sheet and his pillow was of leather which was filled with *Adhkhar* grass. (Seeing this) Hadhrat 'Umar bin Al-Khattab[ra] said: "May my father and mother be sacrificed for you, O Messenger[saw] of Allah! Caesar and Chosroes rest on silky mattresses (and you are in such a condition). He[saw] said: 'O 'Umar! Won't you be happy that they should have the worldly things here in this life and you have the Hereafter. Then Hadhrat 'Umar bin Al-Khattab[ra] touched his[saw] body and noticed that he[sa] had a very high fever. At this he (Hadhrat 'Umar bin Al-Khattab[ra]) said: 'You have such as high fever while you are a Messenger[saw] of Allah.' He (The Holy Prophet[saw]) replied: 'In this *ummah*, it is the Prophet who is tried the most, thereafter those who are rank-wise virtuous. This has been the case with other Prophets and the nations who passed before you.' "

(Msunadul Imamul A'zam kitaburriqaq, p 217)

Hadhrat 'Abdullah bin Mas'ud[ra] relates the Holy Prophet[saw] slept on a mat and the impression of the mat was visible on his body. Noticing this, I said: "Messenger[saw] of Allah, may my father and mother be sacrificed for you! If you permit us we would spread something over it to protect you from it. The Holy Prophet[saw] said:

مَا اَنَا وَ الدُّنْيَا

'What interest I have for this world?

Surely, my relation with the world is that of a traveler who stops for a while under the shade of a tree, then leaves it and moves on.'"

(Ibni Majah abwabuzzuhad bab mithluddunya, p 302)

Hadhrat Abu Musa Al-Ash'ari[ra] relates: "Hadhrat 'A'isha[ra] pulled out for us a sheet and a thick loin-cloth and told us that the Holy Messenger[saw] of Allah was wearing them when he died."

(Bukhari kitabullibas babul aksiyyah, Muslim kitabullibas babuttawadi' filibas ... alkh)

Hadhrat 'Abdullah bin Abi Aufa-[ra] relates the Holy Prophet[saw] never frowned upon, or avoided walking along with the widows and impoverished. He rather fulfilled the need of both categories.

(Musnad Darmi bab fittawadi' rasullullah[saw])

Hadhrat Anas[ra] relates that Zahir bin Haram[ra], a man from the dwellers of a village whose name was Zahir bin Haram[ra] used to present gifts from the village to the Holy Prophet[saw]. In return, the Messenger[saw] of Allah used to prepare a gift for him when he decided to depart. The Holy Prophet[saw] used to say: "Zahir is our rustic friend, and we are his urban friend. The Holy Prophet[saw] loved him. He was somewhat ugly. One day the Holy Prophet[saw] came to him while he was selling. He[saw] covered his eyes from behind him with his[saw] hands in such a way that he was not able to see him[saw]. At this, he said: 'Leave me.' The Holy Prophet[saw] asked him to guess who he was? He reflected and perceived that it was the Holy Prophet[saw]. So he touched his back with the chest of the Holy Prophet[saw] and rubbed it a lot. The Holy Prophet[sa] began saying, 'Who will buy this slave from me[sa]?' Hearing this, the man said: 'O Messenger[saw] of Allah! In this case, by Allah! You[sa] will be at a loss.' At this, the Holy Prophet[saw] said: 'In the sight of Allah, you are not a petty person. Rather,

you are a very precious one.' "

(Shama'il At-tirmidhi bab ma ja'a fi siftih mazah rasulullah[saw])

Hadhrat Safiyyah bint Huyayyi[ra], the Mother of the believers relates: "The Prophet[saw] of Alla-h was in retreat in the mosque, and I came to visit him at night. So I conversed with him and then I stood up for returning (home). He stood up to accompany me. Two men from the *Ansar* passed by us and when they saw the Holy Prophet[saw] they quickened their pace. The Holy Prophet[saw] called out to both of them: 'Slow down. This is my wife, Safiyyah bint Huyayyi.' They said: 'Holy is Allah, Messenger[saw] of Allah.' He observed: 'Satan runs through a man like the circulation of the blood, and I apprehended lest he might create suspicion in your minds.' Or he said something similar to it.' "

(Bukhari kitabul i'tikaf bab hal yakhrujul mu'takif li hawa'ijih, p 272/1, Muslim, p 202/9)

Hadhrat 'A'ishah[ra] relates: "The Messenger[sa] of Allah never hit anyone, neither a female nor a servant, with his hand except when he fought in the cause of Allah. Even if someone tormented him, he did not take revenge on that person at all. However, when a sacred place was desecrated, he took revenge for the sake of Allah the Most Honored and Glorious."

(Muslim kitabul fada'il bab muba'idtah lil atham wa ikhtiya-rah minal mabah)

Hadhrat 'A'ishah[ra] the wife of the Holy Prophet[saw] relates: "Wherever the Messenger[sa] of Allah was given the option to adopt one of two courses, he adopted the easier one of the two, so long as it was not sinful. However, if it was sinful then he remained away from it more than other people."

(Muslim kitabul fada'il bab muba'idtah salallahhu alaihi wasallam lil atham wa ikhtiyarah minal mabah)

Hadhrat 'A'ishah[ra] relates: "When the last ten days of *Ramadan* started, the Messenger[saw] of Allah used to pass the whole night in worship, awoke his family, and strove hard and girded up his loins.

(Bukhari kitabus Saum babul 'aml fil 'ashril awakhir min ramadan, Sahih Muslim kitabus Saum babul ijtihad fil 'ashril awakhir min shahri ramadan)

Hadhrat Anas bin Malik[ra] relates that the Messenger[saw] of Allah was the the greatest doer of good, most generous of men, and bravest among all the men. One night, people of Medina got frightened (due to a sudden noise). So some people started moving towards the direction of the noise. On the way, the Holy Prophet[saw] met them as he[saw] was returning from the site of the noise, because, he[saw] had rushed to the site of the noise before them. He[saw] was riding on the bare back of a horse belonging to Hadhrat Abu Talha[ra], and a sword was hanging on his neck. He[saw] was saying: "Don't be afraid, Don't be afraid. He[saw] said further: 'I found this horse like a sea or he said, 'It is a sea!' Though, it was a very slow horse.' "

(Muslim kitabul fada'il bab fi shuja'atun Nabi [saw], Bukhari Kitabul Jihad)

Hadhrat Abu- Qatadah[ra] relates that he accompanied the Holy Prophet[saw] on a journey. They became thirsty and people went far ahead of the Messenger[saw] of Allah. But I remained with the Holy Prophet[saw] that night. The Holy Prophet[saw] prayed saying: "May Allah protect you as you have protected His Prophet."

(Abu Dawud kitabul adab baburrajul yaqulu lirrajuli hifzukallah)

Hadhrat 'A'ishah[ra] relates that the Messenger[sa] of Allah used to be guarded at night until the revelation of the verse:

وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ

And Allah will protect thee from men (6:68)

On receiving this revelation, the Messenger[saw] of Allah pushed his head out of his tent and said: "O people go away from my duty because the Lord of Honor and Glory Himself has provided me the protection."

(Tirmidhi abwabut Tafsir surah Al-Ma'idah)

Hadhrat 'Abbas bin 'Abdul Muttalib[ra] relates: "I was with the Messenger[sa] of Allah on the day of Hunain. So Abu Sufyan bin Harith bin 'Abdul Muttalib[ra] and I remained attached with the Messenger[sa] of Allah and never left him[sa] alone. The Messenger[sa] of Allah was riding on his white mule, when the Muslims and the pagans encountered each other. Muslims turned back (took to their heels). The Messenger[saw] of Allah urged his mule towards the pagans. I was holding the bridle of the mule of the Messenger[saw] of Alla-h trying to restrain it from going too fast, while Abu- Sufyan was holding the Messenger[saw] of Allah stirrup. The Messenger[sa] of Allah said, 'O 'Abbas! Call

out to the people of *Samurah*.' 'Abbas says, 'I had a loud voice. So I called out in my loudest voice, 'Where are the people of *Samurah*?' By Allah, as soon as they heard my voice they turned towards the Messenger[saw] of Allah, as a cow turns towards her calf. They shouted, 'At your service, At your service', and started to fight the infidels. Then the call to the *Ansar* was made, 'O *Ansar*! O *Ansar*! The final call was made to Bani Harith bin Khazraj.' Thereafter the Messenger[saw] of Allah raised his head from his seat on his mule, observed the ongoing battle at the time when it had heated up.' At that time the Messenger[saw] of Allah took some pebbles and threw them at the disbelievers and said, 'By the Lord of Muhammad, they will be defeated.' I noticed that as soon as the Messenger[saw] of Allah threw the pebbles, all the fierceness of the enemy was subdued, and they started turning away.' "

(Muslim kitabul jihad bab ghazwah Hunain)

Hadhrat Ibn 'Abbas[ra] relates that once a person named Dimad, who belonged to the '*Azdi Shanu'a*' tribe, came to Mecca. He used to practice exorcism and cast spells after incantation. He heard from some fools of Mecca that Muhammad[saw] is insane. He said, "If I could see him[saw], perchance Allah cures him[sa] through me. So he met him[sa] and said, 'O Muhammad! I do exorcism and cast spells after incantation, and Allah cures whoso He wills.' So would you like it?' The Messenger[saw] of Allah responded:

اِنَّ الْحَمْدَ لِلّٰهِ نَحْمَدُهٗ وَ نَسْتَعِيْنُهٗ مَنْ يَّهْدِهِ اللّٰهُ فَلاَ مُضِلَّ لَهٗ وَ مَنْ يُّضْلِلْهُ فَلاَ هَادِىَ لَهٗ وَ اَشْهَدُ اَنْ لاَّ اِلٰهَ اِلاَّ اللّٰهُ وَحْدَهٗ لاَ شَرِيْكَ لَهٗ وَ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

All praise is due to Allah, we laud Him, we beseech help from Him. Whomsoever Alla-h guides to the right path, none can misguide him; and whomsoever He declares misled, none can guide him to the right path. And I bear witness that none deserves to be worshipped except Allah. He is one, and has no partner with him and that Muhammad is His Servant and Messenger.

Upon hearing this, Dimad interjected, 'Repeat for me these words of yours.' The Messenger[saw] of Allah recited these words thrice for him. Upon this, Dimad said, 'I have listened to the words of wizards and magicians, and the poets but I have not heard anything like these words of yours. They have penetrated into the depth of the ocean. Extend your hand, so that I may take an oath of allegiance on your hand.' Thus he made his allegiance to Isla-m instantly. The Messenger[saw] of Alla-h said, 'And this is upon your people as well.' He replied, 'Yes, it is upon my people as well.' The Messenger[saw] of Alla-h sent out an expedition. They passed by his people. The Commander of the expedition inquired from his soldiers, 'Did you take anything from these people?' One man from among them said, 'Yes! I have taken one jug with a spout.' The Commander said, 'Return it to them as they are the people of Dimad.' "

(Muslim kitabul Jumu'ah bab salatul Jumu'a wa khutbataha-)

Hadhrat Ibn 'Abbas[ra] relates that Hadrat Abu Sufyan[ra] told him face to face: "During the period when there was the *Hudaibiyah* treaty between me and the Messenger[saw] of Allah I travelled and during my sojourn in Syria a letter from the Holy Prophet[saw] was brought to Heraclius. The letter was brought by Dehya Al-Kalbi who forwarded it to the ruler of Basra. Then the ruler of Basra forwarded it to Heraclius. Heraclius inquired, 'Is there anyone here from the people of this person who claims to be a Prophet?' They said, 'Yes.' So along with the party of *Quraish*, I was called (to see Heraclius). We were made to sit in front of him. He asked: 'Which one of you is a near-relative of this person who claims to be a Prophet?' Abu- Sufyan[ra] said, 'I replied (I am his near-relative).' So, I was seated right in front of him, while the rest of my companions were seated behind me. Thereafter, he called his interpreter and told him to tell them, 'I am going to ask this person about the man who has claimed to be a Prophet. If he tells me a lie, you should counter him.' Abu- Sufyan[ra] said, 'By Allah! If I were not scared that the people would reveal my lying, I would have definitely lied. Thereafter, he said to his interpreter to ask me, 'What is the quality of his lineage among you?' I said, 'He belongs to a very noble family.' Then he asked, 'Has there been any king in his forefathers?' I told him, 'No.' Then he asked, 'Did you ever accuse him of lying before making the claim he has made?' I replied, 'No.' Then he asked, 'Do the rich and the powerful follow him or the poor?' I replied, 'Rather, the poor and the weak.' He asked, 'Are they increasing or decreasing in number?' I replied, 'Nay, they are increasing.' He asked, 'Did anyone of them renounce his faith after entering it being disgusted with it?' I replied, 'No.' He asked, 'Have you fought with him? I told him, 'Yes.' He

asked, 'What was the result of your battle with him?' I responded, 'The battle results are shared between us. Sometimes we succeed or are defeated while other times they succeed or are defeated.' Then he asked, 'Did he ever break an agreement or deal treacherously?' I said, 'No.' However, we have just entered into a treaty with him, and we don't know how he will behave regarding it (the treaty).' Hadhrat Abu Sufyan[ra] said, 'By Allah! Throughout the conversation, I did not get any chance to inject anything besides this last statement. Then he asked, 'Did anyone else make such a claim before him?' I replied, 'No.' He said to his interpreter, tell him (Abu Sufyan[ra]) that 'I asked you about his lineage among you, you asserted he belongs to a very noble family. Of course, the Messengers always are raised from the noble families. I asked you if there has been a king in his forefathers? You asserted no. I concluded that had there been a king in his fore-fathers, then I would say he is seeking the kingdom of his forefathers. I asked you about his followers, whether they are weak and poor or rich and powerful? You replied they are weak and poor. The followers of the Messengers are like that. I asked you, 'Did you ever blame him for telling a lie before making the claim he made?, You asserted, 'No.' So I was convinced that the one who does not tell a lie to the people, how can he tell a lie about Alla-h? Then I asked you, 'Does any one of you apostatize after accepting his religion due to being disgusted with it?' You asserted, 'No.' Such is the case with a true Faith once it enters the hearts. I asked you, 'Are they increasing or decreasing in number?' You asserted, 'Surely they are increasing.' This is the case with the Faith till it reaches its climax. I asked you, 'Have you fought a battle with him?' You asserted that you have fought with him. The battle results are shared between the two of us. Sometimes you succeeded or are defeated while at the other times they succeeded or are defeated. This is the case with the Messengers. In the beginning, they are put to trials but ultimately they are triumphant. I asked you, 'Did he ever break an agreement or deal treacherously?' You asserted that he certainly does not break an agreement. Such is the case with the Prophets. They do not break an agreement. Then I asked you, 'Has anyone made such a claim before him?' You asserted, 'No.' I concluded that if someone had made such a claim before him then I would have said he imitates a claim which has been made before him. Abu- Sufyan[ra] said he then asked, 'What did he (i.e., the Holy Prophet[saw]) command you to do?' I said, 'He commanded us to observe Prayer, pay *Zakat*, strengthen the ties of kinship, and to become pious and chaste.' Upon this he (Heraclius) said, 'If everything you have said is true, then definitely he is a Prophet. I knew that a Prophet was to come but I did not expect him to rise from among you. If I happen to know him I would pay my homage to him and cherish meeting him. If I were in his company, I would have washed his feet. His Kingdom will certainly reach the land which is under my feet.' Abu- Sufyan[ra] said, 'Then he asked for the letter of the Messenger[saw] of Alla-h and read it.' It read: 'I begin with the name of Alla-h, the most Gracious, the most Merciful. This is from Muhammad[saw], the Messenger of Allah, to the King of Rome. Peace be upon him who follows the true guidance. Thereafter, I invite you to accept Isla-m. Accept Isla-m and you will be at peace. Accept Islam Allah will grant you a double reward. However, if you reject it then you will bear the sins of all the inhabitants of Rome.' "

يٰٓاَهْلَ الْكِتَابِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَ بَيْنَكُمْ اَلاَّ نَعْبُدَ اِلاَّ اللّٰهَ وَلَا نُشْرِكَ بِهٖ شَيْئًا وَّلَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ ؕ فَاِنْ تَوَلَّوْا فَقُوْلُوا اشْهَدُوْا بِاَنَّا مُسْلِمُوْنَ

O People of the Book! come to a word equal between us and you --- that we worship none but Allah, and that we associate no partner with Him, and that some of us take no others for Lords besides Allah.' But if they turn away, then say, 'Bear witness that we have submitted *to God*.' (3:65)

When Heraclius finished reading the letter, the voices close by him roared and confusion increased. We were directed and taken out from the court. After coming out from there I said to my Companions, 'The status of 'Ibn Abi Kabsha has excelled so much that even the King of Rome fears him.' So I remained convinced that the Messenger[saw] of Allah would definitely succeed until Allah entered me in Islam.' "

Hadhrat Imam Zuhri[ra] relates: "Heraclius called the leaders of Rome and gathered them in his room (his cabinet to the court) and said, 'O Leaders of the Nation! Would you like success and guidance till the end of time and that your government remains established for you?' On hearing this the courtiers stampeded towards the doors like wild asses but found them closed. He said, 'Bring them to me.' He called them also and

said, 'I certainly was testing the firmness of your belief in your religion. I have seen in you what I have loved. Hearing this, all the courtiers prostrated to him and became happy with him.' "

(Bukhari kitabut Tafsir surah A-li Imran qul ya ahlal kitabi ta'a-lau ila kalimah)

Hadhrat 'A'ishah[ra], wife of the Holy Prophet[saw] relates: "Ever since I reached the age of discretion, I found my parents in the religion of Isla-m. No day passed upon us in which the Messenger[saw] of Alla-h did not visit our house, either in the morning or in the evening. When the Muslims experienced severe trials Hadhrat Abu Bakr[ra] also migrated to Abyssinia and when he reached a place called *'Bark Al-Ghimad'*, he met with Ibn Daghinah, a leader of the *Qa-rah* tribe who asked, 'Abu Bakr! Where are you going?' Hadhrat Abu Bakr[ra] responded, 'My people have expelled me. So, I wish to travel in the world and worship my Alla-h.' Ibn Daghinah said: 'O Abu Bakr! A person like you should neither leave nor be expelled. You re-establish the lost virtues, strengthen the ties of kinship, help the poor and the weak; are hospitable to guests, and you help the people in need. I give you my protection. Go back to your home and worship.' So he returned home in the company of Ibn Daghinah. In the evening, Ibn Daghinah, roamed around the town and met the elders and the revered people of the *'Quraish'*. He told them: 'A person like Abu Bakr[ra] should not leave the town nor should he be expelled. Do you expel a person who re-establishes the lost virtues, strengthens the ties of kinship, helps the poor and the weak; is hospitable to guests and helps people in need?' The *Quraish* did not reject the protection granted by Ibn Daghinah. However, they asked him to tell Hadhrat Abu Bakr[ra] that he should worship his Lord in his house; he may offer Prayers and recite whatever he likes therein. But he should not hurt their feelings with it, nor should he do it in public. Because, they fear that he may not put their women and children in trial.

Accordingly, Ibn Daghinah told this to Hadhrat Abu Bakr[ra]. Hadhrat Abu Bakr[ra] worshipped Allah at home and did not make a public offering of his Prayers nor recited the Holy Qur'an in someone else's home. After sometime, Hadhrat Abu Bakr[ra] reflected over the situation and built a mosque in the courtyard of his home and used to offer Prayers and recite the Holy Qur'an in it. Soon women and children of the polytheists started to gather around him in large number. They were amazed to see him. As Hadhrat Abu Bakr[ra] had no control over his emotions while reciting the Holy Qur'a-n. This made the disbelievers, the leaders of the *Quraish* nervous, and they sent for Ibn Daghinah. He came to them. They said: 'We had accepted your guarantee of protection given to Abu Bakr on the condition that he would worship his Lord in his house. However, he has built a mosque in the courtyard of his house and he has made known his worship and recitation to the public. We feel that he will put our women and children in trial. So stop him from this. If he agrees to worship within his house, he can stay under your protection. However, if he persists on making it public then ask him to surrender your guarantee of protection to you. We do not want to disgrace the guarantee of protection given to him by you. Nor, can we let Abu Bakr practice his beliefs openly.' "

Hadhrat 'A'ishah[ra] says: "Ibn Daghinah came to Abu Bakr[ra] and said: 'You know the firm conditions under which I had given you my protection. Therefore, either adhere to the conditions or surrender my protection, because I do not like that the Arabs should hear that I dishonor the person whom I had granted protection.' Hadhrat Abu Bakr[ra] told him, 'I, hereby surrender your guarantee of protection and I am happy to be under the protection and security of Allah the Honored and Magnificent.

In those days, the the Holy Prophet[saw] was in Mecca. The Holy Prophet[saw] told the Muslims that in his dream he had been shown the place of their migration which comprises of orchards and lies between two valleys and both of them are hot. So, a few (Companions of the Holy Prophet[saw]) migrated to Medina and many of those who had migrated earlier to Abyssinia also moved to Medina. Hadhrat Abu Bakr[ra] also started to prepare for migration to Medina. The Messenger[saw] of Allah told him, 'Hold on, because I hope that I would be permitted also.' Hadhrat Abu Bakr[ra] said, 'May my father and mother be sacrificed for you! Do you hope that?' He said, 'Yes.' Thus, Hadhrat Abu Bakr[ra] stopped making preparations for migration for the sake of the Messenger[saw] of Allah and so that he could accompany him. He kept two camels which belonged to him at home for four months and fed them leaves of the acacia tree.' "

Hadhrat 'A'ishah[ra] says: "One

day, while we were sitting in the house of Hadhrat Abu Bakr[ra], around noon time, someone informed Hadhrat Abu Bakr[ra] that the Messenger[saw] of Allah with his head covered with a sheet of cloth was coming, at such a time that he had never come to our house before. Hadhrat Abu Bakr[ra] said, 'My father and mother be sacrificed for him. By Allah! Something very important must have brought him at this hour.'

The Messenger[saw] of Allah arrived, and sought permission to enter. He was permitted to enter, so he entered the house. The Holy Prophet[saw] said to Hadhrat Abu Bakr[ra], 'Send out (of your home) all that are with you.' Hadhrat Abu Bakr[ra] said: 'My father and mother be sacrificed for you[saw]! They all belong to your household, O Messenger[saw] of Allah.' Upon this, he[saw] told Hadhrat Abu Bakr[ra] that certainly I have been granted permission to migrate. Hadhrat Abu Bakr[ra] said, 'My father and mother be sacrificed for you[saw]! May I accompany you, O Messenger[saw] of Allah?' The Messenger[saw] of Allah said, 'Yes.' Then Hadhrat Abu Bakr[ra] said: 'My father and mother be sacrificed for you[saw]! Take one of these two camels, O Messenger[saw] of Allah.' The Messenger[saw] of Allah said, '(I take the camel but) with payment.' "

Hadhrat 'A'ishah[ra] said: "We prepared the luggage for the journey quickly and packed the provisions for both of them in a sack. Asma' *bint* Abi Bakr[ra] cut a piece from her waist band and tied the mouth of the sack with it. That is why she has been named as *'Dhatan Nitaq'*. She said: 'The Messenger[saw] of Allah and Hadhrat Abu Bakr[ra] reached the cave in the *Thaur* mountain. They took shelter in it for three nights. 'Abdulla-h bin Abi Bakr[ra] used to spend nights with them. He was quite young, strong, and efficient at that time. He would leave them very early in the morning and used to be with the *Quraish* in Mecca by the morning as if he has spent the night there. He would not hear of any plot against them that he would not memorize and inform them about it at night.

'Amir bin Fuhaira, a freed slave of Hadhrat Abu Bakr[ra] who used to take care of his goats for them would bring fresh sheep's milk to them for drinking around *'Isha'* Prayer time. They drank milk and spent the night in peace. He also used to come back home just before the break of the dawn. He did so every night.

The Messenger[saw] of Allah and Hadhrat Abu Bakr[ra] hired a person belonging to *'Bani ad-Dail'* tribe from the family of Bani 'Abd bin 'Adi as an expert guide. He was an expert in showing the way and knew every nook and cranny of the land, and he was in alliance with the family of Al-'As bin Wa'il as-Sahmi. Although he followed the religion of the infidels of *Quraish*. Both of them had confidence in him. Therefore, they gave their rides to him and told him to bring their rides near the cave of the mountain *Thaur* after three days on the early morning of the third. Thus, 'A-mir bin Fuhairah, and the guide embarked on the journey along with them. The guide took them on the coastal route for travel. ' "

Ibn Shahab relates that 'Abdur Rahman bin Malik Mudliji, nephew of Suraqah bin Malik bin Ju'shum, told me that his father told him that he had heard from his brother, Suraqah that the messengers from the infidels of *Quraish* came to us and suggested a bounty (of 100 camels) each, for bringing back the Messenger[saw] of Allah and Hadhrat Abu Bakr[ra], dead or alive. Sura-qah said: 'One day, I was sitting in the company of my people, Bani Mudlij, when a person came and said: 'O Suraqah! I have seen some people travelling along the coastal route. I think that they are Muhammad and his Companions.' Suraqah stated that I understood that it was certainly them. But I said to him, 'They are not them. Rather, you must have seen so and so who has just passed in front of us.' Anyway, I continued my stay for a short period of time in that company and then silently slipped away to come to my home. I told my female servant to bring my horse to the other side of the hillock and wait there for me. Meanwhile, I took my spear and left by the back door of the house dragging the lower end of the spear on the ground and keeping its upper part low until I reached my horse. After mounting the horse I galloped swiftly until I came close to them. My horse slipped along with me and I fell down from the horse. I got up and searched for my quiver, and pulled out some arrows and took an omen through them, whether I should cause them loss or not. However, I got the omen that I did not like. I did not accept the bad omen and mounted the horse again. The horse brought me so near that I could hear the recitation of the Messenger[saw] of Alla-h. He did not look back while Hadhrat Abu Bakr[ra] repeatedly looked back. In the meantime, both front feet of my horse sank up to the knees in the ground and I fell off from it and scolded it. It got

up but could not pull her front feet out of the ground. However, when it stood up straight after pulling out its feet a severe dust storm like smoke rose to the sky along with it. At this, I again took an omen with the arrows. The result was that which I disliked. At this, I called to them with the guarantee of peace and security. So they halted. I mounted my horse and reached them. The same thought which had prevented me from harming them occurred to me again, that the Messenger[saw] of Alla-h would definitely succeed and gain power. So I told him[saw], 'Your people have fixed a bounty about (catching and bringing) you.' I told them other matters and the intentions of the people against them. I told them that I offer them some provisions for the journey and other things. They did not accept my offer nor asked anything except that he[saw] said, "Keep information about us in secrecy." I then requested him[saw] to give an undertaking of peace and protection for me in writing. So he[sa] directed 'A-mir bin Fuhairah, who wrote a guarantee on a piece of leather to do so. Then the Messenger[saw] of Alla-h resumed travelling.' "

Ibn Shahab relates that 'Urwah bin Zubair told him: "During this journey, Hadhrat Zubair[ra] who was coming back from Syria with a trade caravan of Muslims met the Messenger[saw] of Alla-h and presented white clothes as a gift to the Messenger[saw] of Allah and Hadhrat Abu Bakr[ra], which they wore. The people of Medina had come to know that the Messenger[saw] of Alla-h had left Mecca. So they used to go out every morning to *'Hurrah'* and waited there for him. Only the heat of the afternoon would send them back. One day, they stayed in the open space for a long time before returning to their homes. They had just reached their homes when a Jew went to the top of a hillock for his own errand. He saw the Messenger[saw] of Alla-h and his Companions who were wearing bright white clothes. They gradually became clearer and the mirage from them disappeared. The Jew could not resist and shouted at the top of his voice, 'O Arabs! Here is your leader for whom you are waiting.' As soon as the Muslims heard him, they ran with their armaments towards the Messenger[saw] of Alla-h and received him with great enthusiasm in the centre of the *'Hurrah.'* The Messenger[saw] of Alla-h along with all the Muslims turned to the right and stayed at the house of 'Umru bin 'Auf. It was the second of *Rabi'ul Awwal.* Hadhrat Abu Bakr[ra] talked with the people, while the Messenger[saw] of Alla-h sat silently, constantly thinking. Those *Ansar* who had not seen the Messenger[sa] of Allah started coming to Hadhrat Abu Bakr[ra] until the sunshine warmed the Messenger[saw] of Allah. Hadhrat Abu Bakr[ra] provided shade over the Messenger[saw] of Allah with his sheet of cloth. Thereupon the people recognized the Messenger[saw] of Allah. The Messenger[saw] of Allah stayed at Bani 'Umru bin 'Auf for more than ten days and there the foundation of the mosque was laid, which is mentioned in the Holy Qur'an as:

لَمَسْجِدٌ اُسِّسَ عَلَى التَّقْوٰى

A mosque which was founded upon piety (9:109)

The Messenger[saw] of Allah offered the Prayer in it. Then he mounted his camel and people went forth on foot with him until his camel stopped and sat at the place where nowadays *'Masjid Nabwi'* is located. The Muslims started offering their Prayers at this place temporarily. It belonged to two orphaned brothers named Suhail and Sahl and was used as an open land for drying fresh dates. The orphaned brothers were living under the supervision of Asad bin Zurarah.

Anyhow, when the camel of the Messenger[saw] of Allah rested on the land, the Messenger[saw] of Allah said: "This is our real destination." Then the Messenger[saw] of Allah called both children to whom the land belonged and discussed the price of the land so that a mosque could be built there. Both children told the Messenger[saw] of Alla-h that they presented the land to him as a gift. However, the Messenger[saw] of Allah did not accept the gift. He bought the land by paying the price of the land and built a mosque there which is now known as 'The Mosque of the Prophet[saw]'. During construction of the mosque, the Messenger[saw] of Allah, along with others, used to pick and carry bricks and recite the following couplet:

هٰذَا الْحِمَالُ لَا حِمَالَ خَيْبَر

هٰذَا اَبَرُّ رَبَّنَا وَ اَطْهَر

This is not the load of Khaibar
This is a holy and virtuous task of the Lord

And:

لَلّٰهُمَّ اِنَّ الْاَجْرَ اَجْرُ الْاٰخِرَهْ

فَارْحَمِ الْاَنْصَارَ وَ الْمُهَاجِرَهْ

O my Allah! The real reward is the reward of the next life
Bestow Your Mercy on the *Ansar* and *Muhajirin* "

(Bukhari bab hijratun Nabi[saw] ilal Medina)

WOMEN IN ISLAM

Shahida Zakria

Translated by: Dr. Amatul Quddus Ayaz-Shams

The past is like a dense forest. When you are passing through it you come across thick bush which is hazardous but still the path continues to open up and link up from one point to the other and the tracks that are narrow also continue to widen.

The past, on one hand, is a great weakness, but on the other, it is a great power and reality as well.

It is secured like an investment and it is in fact the essence of life which is buried in the edifice of our existence.

It is the treasure of experience and the fountain of our wisdom and understanding.

When we peep into this past we perceive woman in every sphere of life as a valiant mother, a courageous wife and a brave daughter.

Once Khalid, the son of Waleed, may Allah be pleased with him, was in an intense battle against the Romans and the Romans were much greater in number and he, Allah be pleased with him, feared that the Muslims may suffer defeat.

During the battle, the Muslims saw a veiled person clad in armoury attacking the enemy ferociously and in whichever direction he went he destroyed and heaped piles of enemy bodies. He slit through the enemy lines and moved here and there and everywhere.

When the Muslim soldiers saw this happening they thought who else could it be besides Khalid, the son of Waleed.

Meanwhile, the soldiers saw Khalid, the son of Waleed and asked him in amazement about who that person was.

Khalid, the son of Waleed said that he himself did not know who it was but he was astonished to see for the first time such a brave and valiant fighter.

When that valiant person returned, he was soaked in blood and his horse drenched in perspiration.

Khalid, the son of Waleed moved forward and said, 'Ay ye the defender of Islam, remove the veil from your face,' but the person paid no attention to it. The person did not remove his veil and neither did he remove his armor.

Khalid son of Waleed was very surprised that such a brave fighter was in such a state of disobedience.

He addressed him, 'Ay ye, young man, we are very eager to know who you are!' At that, the rider said, 'Ay my Master, I am not disobedient. Allah has commanded me to observe the veil. I am a woman and my name is Khaula.'

The history of Islam is replete with so many similar examples; Take, for example, the story of Hadhrat Samia[ra]; On accepting Islam, she was made to wear an armour and punished by making her stand in the scorching heat of the sun and stand barefoot on the hot sand and it was such a torture that she would lose her senses.

In the Battle of Hamal (Camels), Hadhrat Ayesha[ra] fought with great bravery and valour which was just for the sake of proving the truth of Islam.

You are all aware of the incident of Hadhrat Khadija[ra] at the time when the Holy Prophet, may peace and blessings of Allah be upon him, received his first Revelation. She, may Allah be pleased with her, was the woman who was the source of support and encouragement for the Holy Prophet[saw]. She was also the best trader of that time.

There is also the incident of the Treaty of Hudaibiyya when Hadhrat Salma[ra] was with the Holy Prophet, peace and blessings of Allah be upon him, and the soldiers had camped in a place. At that time, when the Holy Prophet[saw] commanded his Companions to slaughter their animals, the Companions did not agree. However, when Hadhrat Salma[ra] told the Holy Prophet[saw] to slaughter his own animal, all the Companions immediately followed and sacrificed their animals and this was the demonstration of the strong character of a woman.

Similarly, in one of the battles the women took over the responsibility of supplying water and they all

tried to supersede one another in providing drinking water to the soldiers.

We also have an example of the wisdom of Hadhrat *Amma Jan*[ra] and that is when the Promised Messiah[as] passed away, she called all her children and said to them, 'Do not think that your father has died leaving nothing for you. He has in fact left behind a treasure of prayers for you.' And we are a witness that that treasure is with the progeny of the Promised Messiah[as] to this day.

It is difficult to think of anything that the women of faith have not carried out with brilliance.

Even in today's society, women are an embodiment of modesty, who support and help their husbands in earning for subsistence. It is these very women who, with great dignity and patience, without any restriction or restraint, rise to the highest echelons of knowledge and education.

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ANNOUNCEMENT

"The Ahmadiyya Gazette USA is now available on line. The members who would prefer to read the Gazette on line and would like to stop receiving the Gazette by mail are requested to inform the editor."

Editor

karimzirvi@yahoo.com

201-794-8122

ONE MASTER

Hamza Suhail

Woe to every back-biter, hypocrite, and slanderer,
Who amasses his wealth and counts it consecutively over,
He assumes that this wealth classifies him as immortal,
Never! This assumption shall cast crushing torture,

And what shall make thee recognize the severe torment,
It is indeed our Majesty's kindled fire, to remind us of the concept,
The flame ascends through those hearts, and seals a curse on their soul,
In outstretched columns, their bodies no longer in control,

Surely, a man is ever within a state of loss,
The ones who disbelieve, and are wickedly gross,
But not of the persons who sincerely believe,
And only they, whom are the citizens, can simply perceive,

But what shall be feared most is the great calamity,
The pleasant man contains the scales that are heavy,
But as for him whose scales are light,
The blazing fire shall motherly nurse him in fright,

And what shall make thee assume what it is,
The contradiction of heaven, a blaze is amidst,
The vigorous scorch is not to retire,
But is simply defeated by the will of fire,

Mutual rivalry over worldly possessions,
Till ascending the graves, it diverts you from heaven,
But No! thy shall soon come to know the truth,
No Again! It shall arrive to you while in pursuit,

But No once more! Shed a burden and consume only academic knowledge,
Then you will burn, in this life causing holiness to abolish,
And surely, thy bears witness with his conduct,
But eventually, belief is brainwashed by wealth without honor,

Does one not perceive though, when spirits are raised after death,
The duration to the hereafter could be presented with a curse instead,
Surely the Lord on that day of judgment will be fully aware,
And the actions deciding your fate be declared,

One who distributes his wealth though, shall consider himself purified,
And not for a loan, favor, or debt, but his righteous spirit has not died

IN MEMORY OF SISTER NASIRA SALEEMA RAZAA A DEVOUT AHMADI MUSLIM

Tanvirul-Nisa Ahmad, St. Louis, Missouri

Sister Nasira Saleema Razaa and her late husband, Brother Ali Razaa were among an early group of Ahmadi Muslim converts in America, who after accepting Islam absorbed themselves completely with learning and practicing the faith. They felt a special responsibility to spread the message of Ahmadiyyat and train others. Born in St. Louis, Missouri in 1927, the daughter of a Baptist minister, Sister Nasira Razaa, accepted Ahmadiyyat in 1949. She and Brother Ali Razaa, who died in 1996, were among the founding members of the St. Louis *Jama'at*. The couple would have 9 children and more than 22 grandchildren.

Sister Nasira served the *Jama'at* and *Lajna Ima'illah* USA continuously during her 64 years as an Ahmadi Muslim until her health failed. She was the St. Louis *Lajna*'s *Talim* Secretary until her family relocated to Milwaukee, Wisconsin in 1955. Sister Nasira and her husband played a major role in establishing Ahmadiyyat and *Lajna* in Milwaukee where she also served as the *Lajna's Talim* Secretary. The family relocated again in 1963, to Kenosha, Wisconsin, about 50 miles from Milwaukee. There was no *Jama'at* near Kenosha at the time so her family studied and practiced Islam by themselves, providing reports of their activities to the *Markaaz*. Sister Nasira held several positions in *Lajna Ima'illah,* including as Regional President of the Chicago/ Northern Illinois/Kenosha/Milwaukee area. She became the second National *Nasirat* Secretary of *Lajna Ima'illah* USA (1978-1981) and served as *Lajna* President of Zion for several terms. Sister Nasira travelled throughout much of the nation, and to Rabwah, Pakistan and Qadian, India. She had a spiritual link to four of the *Khalifa's* of the Promised Messiah[as] and was blessed to meet members of the Promised Messiah[as]'s family, and Hadhrat Choti Apa during her visits.

Sister Nasira was famous for her wisdom, patience and sense of humor (with so many children you need plenty of all three). She made an instant first impression on everyone she met because of her lively personality and ability to laugh at herself; but then it quickly became apparent that her belief in Islam, which was like iron, and her complete practice were much more admirable. I have many memories of Sister Nasira and her family from my childhood onwards but my first introduction to her was unforgettable. I was around 11. My family had moved from St. Louis and we were living in the old Sadiq Mosque on Wabash Ave. Sister Nasira was coming to visit for the day. She was an old friend of my mother's; they had both become Ahmadi around the same time in St. Louis but had not met for several years. My mother had already shared many stories about her, and I was excited that she was bringing her children, several of them girls near my own age. I couldn't even imagine having 9 children in one family, including a set of twins! Sister Nasira's car pulled up to the curb in front of the mosque. I don't remember what kind of car it was, but it didn't seem large enough to hold so many. Sister Nasira exited the car and pulled opened the side doors. To my amazement all the children piled out, one by one; Sister Nasira blew a whistle and they lined up by height behind her, the twins holding up the end. The Razaa's marched in perfect step and formation up the stairs to enter the mosque. In later years when I reminded her of my first meeting with her, the "Mama Duck" with her "ducklings" following behind her, she responded with her characteristic hearty laugh, and we laughed until we couldn't laugh any more. In 1965, we moved to Zion, which was not too far from her home in Kenosha, and our families would get together often for prayers and visits. I remember a lot of laughter and love in that home.

The propagation of Islam to non-Muslims was one of Sister Nasira's passions. She personally converted more than 50 people to Islam. A few years ago when I phoned to inquire about her health, she was excited that I had called. She said in her distinctive voice, "Oh, Tanvir, I was just thinking

of you and hoping you would call! Although she was just as fond of me, I'm sure, as I was of her, the main reason for her pleasure at my call was that she had remembered some literature or handbills that were printed and given out in St. Louis in the 1950's; she wanted to know if I had any and would I send them to her for some *Tabligh* she was doing. Other times she would desperately need some religious book that was no longer in print. Of course I had to give her my copy, knowing she would put it to good use. She would read her treasured books again and again to try and understand every aspect perfectly.

Sister Nasira, had an unshakeable belief in Allah, Islam, Ahmadiyyat and *Khilafat*, and a deep love of the Holy Qur'an. She was always ready to share her knowledge and taught the Islamic prayers and the reading of the Holy Qur'an to many young converts whom she mentored with her straight talk. She was a pioneer in placing the Holy Qur'an in libraries and schools throughout northern Illinois and Wisconsin. Once while she was the Zion *Lajna* President she put advertisements on buses in the Waukegan, Illinois area urging commuters to "Investigate Islam". Although she converted many, Sister Nasira Razaa's most treasured convert was her own mother who accepted Islam at the age of 85 after years of gentle persuasion and witnessing her daughter's example. Her only condition was that she must give her initiation directly to the *Khalifa*, at the time, Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV[rh]. She pledged her *Bai'at* in 1989 at the USA *Jalsa Salana* in front of Hazoor and was given the name, Tahera Rashidah. She passed away in 2007 one day before her 103rd birthday.

Sister Nasira had been ill for several years and passed away on Feb. 19, 2013. Her *Janaza* prayer and burial were held on Feb. 22, 2013. *Inna Lillahi Wa Inna Ilaihi Rajioon.* Her daughter Aneesa expresses that it is a great comfort and blessing for all of them that Hadhrat Khalifatul Masih V[atba] mentioned their mother during his *Jumu'ah Khutba* of March 1, 2013 and led her *Janaza Ghaib. Hazoor-e-Aqdas* prayed for them that; "May they stay firm on piety and be the recipients of her prayers."

Sister Nasira Saleema Razaa was a truly pious Muslim woman and a great lady. She will be missed and remembered by all who knew her. May Allah *Ta'ala* reward her immensely and grant her a lofty abode in Paradise beside her beloved husband Brother Ali Razaa. *Ameen.*

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HUMANITY FIRSE

NEEDS

VOLUNTEERS AND

MONETARY DONATIONS

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The Holy Prophet's[saw] Dream Regarding Migration and Future Successes

Hadhrat Abu Musa-[ra] relates that the Holy Prophet[saw] said: "I saw in a dream that I migrated from Mecca to a place where there were many palm trees. I have interpreted the dream that this is either the area of *Yamamah* or *Hajar.* However, the events taken place since then have shown that it meant *Yathrib* (i.e., Medina). Then, I saw in the dream that I had shaken my sword and its front part had broken. Its interpretation was manifested when many Muslims were martyred in the Battle of Uhud. I saw also in the dream that I shook the sword again and it became better than before. Its interpretation was manifested in that God Almighty granted the Muslims a great victory in the form of the conquest of Mecca, and then through His blessings gathered all the Muslims together. I saw a few cows in my dream and saw also some blessings. The cows referred to the faithful who were martyred in the Battle of Uhud and the blessings referred to the reward which God gave in different ways after the Battle of Badr."

(Sahih Bukhari, Kitabul Manaqib, Bab 'Alama-tinnabuwwah fil Islam;, Muslim, Kitabarru'ya', Ru'ya' an-Nabi[saw])

MUHAMMAD[saw] - MESSENGER OF PEACE CONFERENCE

Shahid Sohail, Merced Chapter

As instructed by the Center, we at Merced Chapter California held the conference "Muhammad[saw] - Messenger of Peace" at the Community College of Merced. The challenge was to give the message to youth; on March 4, 2013 this conference was co-sponsored by Ahmadiyya Muslim Community, Merced Chapter and the Journalism Club of Merced Community College. We held Teach - In sessions (1 pm to 2 pm & 2 pm to 3 pm) at a theater style auditorium, which seats 150 guests.

The Mayor of Merced, Honorable, Stan Thurston chaired the two sessions. In the opening remarks the Mayor appreciated the efforts put in by Ahmadiyya Muslim Community to arrange such an event to educate the youngsters and at large the Merced Community.

First the recitation / translation of the Holy Qur'an and videos to introduce the Ahmadiyya Muslim Community were shown. The Honorable Mayor then invited Respected Abdur Raqeeb Wali Sahib, the President of the Merced Chapter for the key note speech on the life of Muhammad[saw]. The President of the Merced Chapter said, "You can not justify the life and character of the Holy Prophet of Islam[saw] in a short 15 minutes, what is highly recommended is to read the book which, is being given to all guests attending this conference. The President Sahib gave a time line of the early humble beginnings of Islam and about the character of the Holy Prophet[saw] before he became a Prophet.

The Respected Regional Missionary in-charge, North west Region, *Imam* Mubasher Ahmad also joined the conference.

In the second Session, beside the Mayor of Merced City we were also joined by the President of Merced College, who was recognized by the Mayor for providing facilities to hold such an educational event.

After each session we had a question/answer session, answers were provided by the President Sahib and Imam Sahib to the satisfaction of the audience.

This was the first event of its kind held at Merced College. In the closing remarks the Respected Mayor invited the Merced Chapter to city Hall to do a smaller version (20 minutes) on the Life of Muhammad[saw] at the Merced City Hall. Also the Mayor requested AMC, Merced Chapter to help volunteer in the city of Merced; with out volunteering no city can survive these days.

The Respected Mayor also recommended to hold an inter faith conference at the Merced College, with the Ahmadiyya Muslim Community taking the lead, and advised us to hold the conference on a larger scale, which will be an ice breaker to bring different religions together in Merced City.

All our three banners were displayed at the very busy foot traffic area of the college, one in the Library, one in the student square and one inside the hall where the conference was held. *Alhamdullah, Suma Alhamdullah* we at Merced Chapter are very thankful to God Almighty that we were able to deliver the message of Islam/Ahmadiyyat and the life & character of the Holy Prophet[saw] to sixty five students / professors & personal friends. Also ten members from Merced Chapter attended the event.

There will be another report, which will be prepared by the students of the journalism club and will include video & photographs; this will be the students learning project. *Insha Allah*! We will forward you the report as and when we receive from the College after editing.

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SUPPORT

HUMANITY

FIRST

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IN MEMORY OF MY DEAR BROTHER DR. BASHARAT MUNIR MRZA

Dr. Khurshid Razzaq, Hebron Connecticut

Dr. Basharat Munir Mirza was born on May 26th 1934 in Qadian *Darul Aman* and he passed away on Friday, February 8th 2013 after battling cancer, *Inna lillahey wa inna ilaihi raji'oon*. He was the only son of the late Master Nazir Hussain Mirza[ra] and the late Amtul Aziz Mirza[ra], who were both *Sahabis*. He was also the grandson of Hakeem Mohammad Hussain Marham-e-Isa and Miyan Abdul Aziz Mughal, both historical figures and well known to all in the Ahmadiyya *Jama'at*.

Dr. Basharat Munir was a person who was in love with learning. This love of learning was evident from a very young age when he would insist to be the first to learn the Holy Qur'an ahead of his elder sister. Dr. Basharat Munir completed the 10th grade in Qadian and then after partition moved to Lahore with his family where he completed his M.Sc. in Physics with distinction, he was a Gold Medalist. With this distinction he was granted a government scholarship to pursue a PhD which he did at Birmingham University in England.

His first job after completion of his education was as a lecturer at the American University in Beirut, Lebanon. He spent one year teaching in Beirut but then he was asked to come back to Pakistan by his parents in order to get married to Amina Begum, daughter of Deputy Mohammad Sharif and Bismillah Begum, both *Sahabi* and of Rabwah Pakistan.

After marriage, Dr. Basharat Munir went back to Birmingham England under the advice of his father and Choudhry Zafrulla Khan. He was doing research which eventually opened up an opportunity to teach at Florida State University in Tallahassee Florida in the US. Dr. Basharat Munir lived in Tallahassee Florida for one year before moving to Long Island in order to continue his research. In 1962 Dr. Basharat Munir became a tenured Professor of Physics at Ohio University, he therefore lived in the Athens/Chauncey area until his passing away.

During the 1960s there were not many Ahmadi's in the US, and when Dr. Basharat Munir moved to Athens his family was the only Ahmadi in town. However, soon after another family moved to Athens and this was enough to start a new Athens Chapter of the Ahmadiyya Movement in Islam. This Chapter was able to establish itself in 1962 and Dr. Basharat Munir served as the President of this *Jama'at*.

Dr. Basharat Munir started a news letter in his local *Jama'at* called the Ahmadiyya Gazette. In order to avoid high costs Dr. Basharat Munir was able to purchase a hand cranked spirit Duplicator to print this news letter. It is amazing to note that this news letter has survived many decades since it is still being published today, with a distribution throughout the US.

As the President of a Chapter Dr. Basharat Munir kept in close contact with the headquarters of the Ahmadiyya Movement in Islam USA which was located in Washington DC. During one of his initial visits Dr. Basharat Munir understood that a long running national publication of the *Jama'at*, Muslim Sunrise, was no longer being published as of 1959 due to the high cost of printing. Since Dr. Basharat Munir was already doing a local news letter he became interested in finding a way to once again publish the Muslim Sunrise. He asked the missionary in-charge permission to try to once again publish the Muslim Sunrise. After some effort Dr. Basharat Munir was able to purchase a small offset printer in order to provide printing for the both the Muslim Sunrise and the Ahmadiyya Gazette. During the National *Aamla* meeting in 1964, he presented the idea of once again publishing the Muslim Sunrise using the newly acquired offset printer. All participants including the Missionary In-charge approved of Dr. Basharat's request to restart the Muslim Sunrise and everyone voted him to become the Editor for the publication.

What started as a small effort to restart a publication has now become what is known as the Fazl-e-umar Press. At this time essentially all the required publications to service the needs of the US and Canada Ahmadiyya *Jama'at* are now being handled

by this Press. The significant effort of Dr. Basharat Munir who essentially gave up his tenured position at Ohio University in Athens is now allowing the US and Canada *Jama'at* to enjoy a large number of monthly publications such as the Ahmadiyya Gazette, Al-Nahl (*Ansar*), *Ansar* News Letter, Al Mujahid (*Khuddam*) and Ayesha Magazine. There are a number of books which have also been published by the press.

What is worth noting is that even during the last two years of Dr. Basharat Munir's life, when he was very ill at times due to his treatment for cancer, he kept on providing uninterrupted service to the *Jama'at.* He called upon the help of his family and especially of his two sons in order to cover any shortcomings caused by his illness but to the members of the *Jama'at* there was no interruption of any of the above mentioned magazines along with other items for the *Jama'at* such as various books, the Holy Qur'an and financial receipt books. It is important to note that the costs associated with the printing were significantly less than what would have been due if all such publications were done by a 3rd party company.

On top of the lower cost of printing, Dr. Basharat Munir used to hand deliver certain of the documents to Baitur Rahman Mosque in Maryland USA, and also to the main center in Toronto Canada. This practice of hand delivery continued until very late in his life until most recently when he would have to ask one of his sons to accompany him. He was always very conscience of the fact that he needed to train his sons to take over the *Jama'at* work as well as to instill the same level of service for the *Jama'at* as he had learned from his father.

He would always be very proud of his ability to serve the *Jama'at* and was at all times grateful to Allah to allow him this opportunity. He would say,

"It is not possible for a sinner like me to offer enough thanks to Allah for his bounties, He has showed this humble one so much Grace and Mercy that they are beyond count. I have resigned from my teaching position at Ohio University since 1972, since than I had never looked for a job as I wanted to spend all the time serving the Jama'at. I request prayers for me that May Allah make it possible for me to serve the Jama'at until my last breath, Amin."

Allah did grant him this wish since Dr. Basharat Munir was able to continue to serve the *Jama'at* even during his last two years during which time he was treated for throat cancer as well as diagnosed with lung cancer. Even during the last days when he was not able to speak he was writing instructions to his son in order to make sure that no *Jama'at* work would be impacted. He was very diligent in his efforts to supervise and train his son so that he would instill the same level of urgency and care for *Jama'at* work in him.

Dr. Basharat Munir also offered to help *Jama'at* members in other ways. Since he was well established in the US since the early 1960s he was always ready to offer any help needed to new comers to the US. If there were young members of the *Jama'at* who were not yet well established he would sponsor their spouses to the US. If needed he would even offer his help to go with the young members to pick-up their spouses from the airport in order to make sure the entire immigration process went smoothly and to eventually drop them off at their homes.

Dr. Basharat Munir was clearly dedicated to the *Jama'at* but he also showed the same level of dedication to fellow human beings. He was a living picture of the Ahmadiyya Community motto, "Love for all and hatred for none". He was actively involved in his community. For example, he started a food pantry in 1990 in Chauncy Ohio to cater to the under privileged. He supported adult education in Ohio and during a difficult time when the state was ready to close down such a service he offered to provide space in Chauncy and even taught some of the courses himself. It was clear how much the community appreciated his efforts since he was elected as Town Council President and eventually in 2009 he became the Mayor of the town. He was the first Ahmadi in the US to be elected as Mayor, and Hazoor[aba] on hearing this said *Alhamdulillah* and prayed that May Allah empower Dr. Basharat Munir to discharge his duties efficiently and May Allah enable him to continue to offer his services to the *Jama'at* and humanity.

Dr. Basharat Munir Mirza was a *Moosi* and is laid to rest in *Maqbaratus Salam,* Lake View Memorial Park, 2724 Liberty Road, Sykesville Maryland USA. His *Janaza* was read initially in Ohio, then on the 15th of February at Batur Rahman Mosque in Maryland prior to his burial the same day. It was by the Grace of Allah that most national office holders of the US

Jama'at were present at Baituar Rahman Mosque on that day including the *Ameer Jama'at* and Missionary in -charge, due to a previously scheduled meeting. The news of Dr. Basharat Munir Mirza was also relayed by the *Ameer Jama'at* to Hazoor[aba] who grateously agreed to hold his *Gha'ibana* Funeral prayers in London Fazal Mosque on February 21st. May Allah Be Merciful towards Dr. Basharat Munir Mirza and cover him with His Grace, *Ameen.*

Dr. Basharat Munir Mirza leaves behind his wife Amina Mirza of more than 56 years. He also leaves his four children, Mr. Layeek Mirza (wife: Maria Mirza), Ms. Samera Basit W/O Mr. Zaffar Basit, Mr. Asif Hussain Mirza (wife Ms. Laeeka Mirza), Ms. Fozia Asad W/O Mr. Bashir Asad and 13 grand children and 3 great grandchildren. One older sister, Dr. Khurshid Razzaq and one younger sister Dr. Razia Lubna Ijaz. Members of the *Jama'at* are requested to pray that may Allah grant Dr. Basharat Munir Mirza a lofty status in Paradise and enable the whole family to bear his loss with grace and to carry on his excellent tradition of service to the *Jama'at* and to fellow human beings, *Ameen.*

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The Holy Prophet[saw] was a Warner to All the Worlds

Blessed is He Who has sent down the Discrimination (distinction between truth and falsehood) to His servant, that he may be a Warner to *all* the worlds. (25:2)

Muhammad[saw], Messenger of Peace, Central Jersey Conference at Rutgers University

Belal Khalid, Tabligh Secretary Central Jersey

I. Location of venue - After the US *Jama'at* announced the campaign to hold one *Seeratun Nabi Jalsa* in every Jama'at, Central Jersey chapter started looking at suitable venues for the event. The options included holding it at *Baitul Hadi Masjid*, Crown Plaza Hotel, Rutgers University, Middlesex County College, and Princeton University. It was decided in the *Jama'at Amila* meeting to hold the event at Rutgers University (main campus in New Brunswick). The primary reasons for selecting this location were: i) 8 Ahmadi students attended there ii) the venue was centrally located within the state but reasonable distance from *Jama'at* members iii) greater attendance by selecting a better known location than the Masjid. The Rutgers Student Center hall in the College Ave section of the New Brunswick, NJ campus was booked for Thursday, March 12th, from 5 pm onwards (we were targeting approximately 7pm for starting time).

II. Forming of teams - Volunteers were sought for working in different teams. *Masha Allah*, 34 *Jama'at* members including *Lajna* members volunteered in different teams including the marketing team, program/ content team, reception/security team, stage/hall preparation team, audio/video team, catering team, Rutgers student team and the Central *Jama'at* team. The Central *Jama'at* team consisted of the *tabligh* secretaries of *Lajna*, *Ansar* and *Khuddam* and were tasked to urge the *Jama'at* members to invite guests by activating *halqa* level teams. A weekly call was held on Wednesday night where the tasks assigned to each team were reviewed, and guidance/feedback was given to the team members.

III. Creation of content - The program/content team met multiple times and started working on the presentations in coordination with Maulana Azhar Haneef Sahib. Two dress rehearsals were held on the weekends in the *Masjid* where the presentations were reviewed and feedback was provided to the presenters on the content. The team agreed to have very short but focused presentations on specific topics. The following three topics were chosen:

Greatness – A New Perspective by Tariq Sharif.

In this presentation which was accompanied by video clips, Muhammad's[saw] power to inspire and transform first those who knew him and then those who received his message, including after his death, was explored. Muhammad[saw] started with a very humble beginning but his influence continued to grow after his death and continues to inspire 1.3 billion Muslims.

A Man Who Championed Women's Rights by Nusrat Jahan Bashir.

In this presentation which was also accompanied by video clips, the current state of the women in the east and the west was contrasted against the rights of women that were granted to them during the life of Muhammad[saw].

The Message of Peace by Dr. Atif Mian.

In this presentation, the principles of peace and the secular charter introduced by Muhammad[saw] during his rule in the religiously diverse society of Medina, and the freedom of religion after the conquest of Mecca was discussed. The speech directly and openly addressed the face of violence Islam has been wrongly attached to.

IV. Media Coverage - The local EBC radio station was approached and they agreed to broadcast a 30- minute segment one week prior to the event. A team consisting of Sadr Sahib, *Tabligh* Secretary, Audio Video Secretary and a few other members visited the Radio Station. The Radio host, Kulraaj Anand, welcomed the team and showed the team the EBC radio station building and various studios. The team introduced the *Jama'at* to him, and were pleased to find out that Kulraaj had visited Qadian. Since Imam Azhar Haneef could not travel to the EBC radio station, he called into the radio station and Safwar Akbar asked him various questions that were broadcasted live on the radio. It was an interesting experience for the team to be live on the radio. In addition, TV Asia was invited and attended the event, including interviewing several members.

V. Venue - The Rutgers Student Center hall was a modern hall that had latest audio/video facilities, a nice stage, excellent lighting, and seating capacity for 250. *Lajna* agreed to lead the hall/stage setup team. The exhibition on Muhammad[saw] was displayed in the hall. Round tables for the guests with 10 chairs each were nicely decorated with flowers. Halal food was catered by a local Rutgers caterer according to the rules of Rutgers University. Since the *Jama'at* budget was limited, various *Jama'at* members contributed towards the program.

VI. Marketing - The marketing team came up with the flyers, invitations and advertisements for the newspapers. The marketing campaign for the event consisted of a campaign by the Rutgers students to invite students and faculty members. Various flyers distribution campaigns were held and notices about the program were posted in all the four campuses of the University. A list of 25 professors related to theology, religion, philosophy, anthropology, near eastern studies, and various other related courses was compiled and assigned to various students. The central team ran an aggressive campaign where *Jama'at* members were constantly reminded about the program and urged to invite friends, neighbors, and colleagues. The registration for the program continued to grow up to the last day of the event. The online registration count reached 280 just before the event. However, since many people did not register for the event, the final attendance reached 300 people including 100 guests.

VII. Results and Feedback

The program began promptly and the presentations were very well received. The program was *masha'Allah* a huge success, with the largest number of guests attending for any *Tabligh* event in the history of Central Jersey. Some of the comments from guests after the program included:

This is the first time religion makes sense to me and I want to learn more about it (an atheist guest).

The policeman who was on duty told someone who called him on the phone that he should not be bothered as the program was very informative and he wanted to listen to every word of it.

I loved the program, want to come again and bring my friends (a guest).

The recitation of the Holy Quran was beautiful (a guest).

It was informative; I liked the format where speeches were accompanied with video. It was a good learning experience.

I want to be spiritual, but don't care about joining a religion.

I am a Muslim but have never attended a program like this before (Egyptian caterer of the program).

This is the most organized Muslim event we have ever been to (Palestinian guests)

Alhamdolillah, the program was a great success. In addition to the impact on the guests, the participation of such a wide number of Jama'at members from young to old, men and women, was a very positive experience and blessing from Allah. This program has *insha Allah* introduced a new zeal in the *Jama'at* members. May Allah accept our humble efforts and reward everyone with His choicest blessings for making it a success.

In the name of Allah, the Most Gracious, the Ever Merciful

AHMADIYYA MUSLIM COMMUNITY
United States of America

65th Jalsa Salana USA

June 28, 29 & 30, 2013
at
PA Farm Show Complex & Expo Center

Jalsa Newsletter 03/31/2013

Jalsa Significance

In The Words Of The Promised Messiah *(Peace Be On Him)*

"It is essential that those who are able to afford to travel should attend the Jalsa which is in so many ways a source of blessings. They should not mind minor losses in the way. God gives ample rewards to sincere believers at every step and no hardship or trouble goes to waste (it is definitely rewarded by God). I should like to make it clear that this Jalsa must not be taken like other gatherings. This is a special event that has been based on the succor of God." (Ishtihar, 7 December 1891)

Message from Afsar Jalsa Salana

I hope and pray that all is well at your end with the Grace of Allah Almighty. USA Jama'at is holding its 65th Jalsa Salana from June 28th to 30th, Insha'Allah.

To improve communication with all Jama'at members, all members will receive a bi-weekly newsletter containing the latest information regarding Jalsa Salana.

The web-based registration for Jalsa Salana 2013 is now available. The online registration website will be closed at Monday June 24, 2013 10:00p EST. Registration services will be available at the Jalsa site starting Friday June 28, 2013 8:00a EST. If you have already registered, please bring your Jama'at ID cards with you. If you have not registered, please register as soon as possible.
Jumu'ah (Friday Prayers) will be held on Friday June 28, 2013 at 1:00p.

Please make sure that the Jalsa administration knows if there are some special arrangements need to be made for you. Please travel safe, and focus on prayers of Promised Messiah[AS]. I on behalf of the entire Jalsa team welcome you to Jalsa Salana 2013 and look forward to serving you to the best of our abilities.

Jazakumullah
Khaksar
Waseem Haider
Afsar Jalsa Salana USA 2013

Jalsa Information

Nazim Information: Awais Butt
Email: naziminfojalsa@gmail.com
Phone: (802) 473-1040

Jalsa Registration

Nazim Registration: Hidayatullah Ahsen
Email: jalsausa@jalsasalana.org
Phone: (561) 247-2677
Link: https://member.ahmadiyya.us

Jalsa Transportation

Nazim Transportation: Jalil Nasir
Email: jalsatransportation@gmail.com
Phone: (443) 608-1238

Jalsa Accommodation

Nazim Accommodation: Shehzad Bashir
Email: sbashir81@hotmail.com
Phone: (240) 447-3735

In the name of Allah, the Most Gracious, the Ever Merciful

AHMADIYYA MUSLIM COMMUNITY

United States of America

65th Jalsa Salana USA

June 28, 29 & 30, 2013

at

PA Farm Show Complex & Expo Center

Jalsa Newsletter 03/31/2013

Hotel Rooms for Jalsa Salana 2013

Name of Hotel	Address	Distance to Jalsa	Phone	Rate(s)	Cut-off	Total Rooms
Springhill Suites by Marriott – Harrisburg	15 Capital Drive, Harrisburg	2.6 mi	717-540-5100	$139/ $159	24-May	30
Hampton Inn & Suites	30 Capital Drive, Harrisburg	2.7 mi	717-540-0900	$139	24-May	30
Comfort Inn – Riverfront	525 South Front St., Harrisburg	3.9 mi	(717) 233-1611	$89-119	27-May	25
Fairfield Inn Harrisburg/Hershey	1018 Briarsdale Rd, Harrisburg	4.0 mi	(717) 412-4326	$139	6-Jun	30
Hilton Garden Inn Harrisburg East	3943 Tecport Dr, Harrisburg	4.2 mi	(717) 635-7299	$149	1-Jun	-
Holiday Inn Express - Harrisburg East	4021 Union Deposit Rd., Harrisburg	6.0 mi	717-561-8100	$149	14-Jun	25
Wyndham Garden Hotel Harrisburg -Hershey	765 Eisenhower Blvd, Harrisburg	7.9 mi	717-558-9500	$134	28-May	50
Sheraton – Harrisburg/Hershey	4650 Lindle Road, Harrisburg	8.8 mi	(717) 564-5511	$142	6-Jun	100+
Park Inn Harrisburg West	5401 Carlisle Pike, Mechanicsburg	10.2 mi	717-697-0321	$109	27-May	10
Days Inn – Carlisle	1825 Harrisburg Pike, Carlisle	17.6 mi	(717) 245-2242	$69	27-May	60

Volunteers needed for Jalsa

We humbly urge all members of the USA Jama'at to join this deed. Whether a Khadim or Lajna, Ansar or Tifal, this Jalsa will only reach its full potential if every one of us, together, offer our services to the guests of the Promised Messiah (as). If you are not already part of a Jalsa team, please take 30 seconds of your time and complete this quick form

Link: https://member.ahmadiyya.us/volunteer

Congress of the United States
Washington, DC 20515

April 16, 2013

The Honorable John Kerry
Secretary of State
2201 C St NW
Washington, DC 20520

Dear Secretary Kerry:

We write to you today about a country whose importance to U.S. foreign policy cannot be overstated—Pakistan.

As you know, Pakistan plans to hold general elections in May 2013. Ambassador Richard Olson has expressed the United States' hope that the elections will be free, fair and transparent. Unfortunately, Pakistan's electoral system discriminates on the basis of religion, rendering the promise of free and fair elections a sham.

In order to register, each citizen must fill out a form stating his or her religious affiliation. Not only are matters of conscience wholly irrelevant to the exercise of this fundamental right of citizenship, but for Pakistan's four million Ahmadi Muslims, this requirement blocks their right to vote. The only way the Ahmadis—members of a peaceful sect within Islam who have nonetheless been declared non-Muslim under Pakistan's Constitution—can cast a ballot is if they are willing to renounce their Islamic faith. Moreover, pursuant to Pakistani Presidential Order No. 15 of 2002 ("Executive Order No. 15"), Ahmadis are uniquely excluded from the joint electoral rolls, and required to be registered on a separate supplementary voter roll.

This pernicious regime of discrimination—which if unresolved, will certainly mar Pakistan's elections—is relatively easy to change. It is our understanding that a new presidential order can rescind Executive Order No. 15 and thereby foster at least the conditions for free and fair elections. Notably, even the Supreme Court of Pakistan has taken notice of the exclusion of Ahmadis from the joint electoral rolls, and has ordered both the Attorney General of Pakistan and the Election Commission of Pakistan to explain how such a system can be consistent with the equal right of all citizens, irrespective of religion, to vote.

If this—the first time in Pakistan's history that a democratically elected government peacefully passes power to another through elections—is truly to be a watershed moment, we cannot stand idly by and allow four million Ahmadis to remain disenfranchised and outside the electoral process.

Absent the ability for Pakistan's entire electorate to participate, we will not be able to endorse the May elections.

The preservation of Pakistan's very democracy—and, indirectly, our national security—is at stake, as are our own commitments to human rights and international religious freedoms—both central interests of the State Department.

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You have a unique opportunity to advocate on behalf of an entire segment of Pakistani society which has long been marginalized and oppressed.

We urge you to press Pakistani President Zardari to immediately repeal Executive Order No. 15 and remove any discriminatory restrictions on Ahmadis being able to vote in the upcoming May elections.

Sincerely,

Gary C. Peters
Member of Congress

Frank R. Wolf
Member of Congress

Michael E. Capuano
Member of Congress

Richard L. Hanna
Member of Congress

Gwen Moore
Member of Congress

Randy Hultgren
Member of Congress

Sheila Jackson Lee
Member of Congress

Adam Smith
Member of Congress

Adam B. Schiff
Member of Congress

Peter T. King
Member of Congress

Michael T. McCaul
Member of Congress

Charles W. Dent
Member of Congress

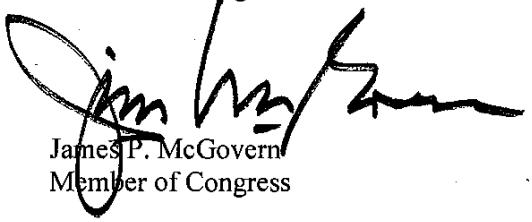
Ted Poe
Member of Congress

Steve Israel
Member of Congress

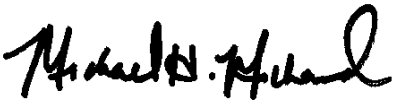
Peter J. Roskam
Member of Congress

Thomas E. Petri
Member of Congress

Niki Tsongas
Member of Congress



James P. McGovern
Member of Congress

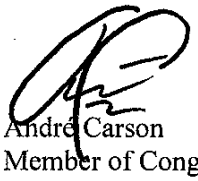


Michael H. Michaud
Member of Congress

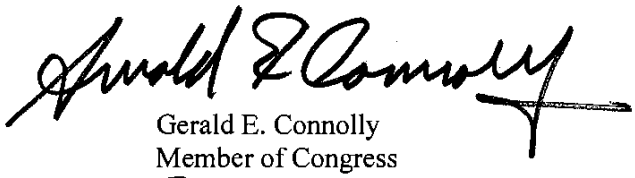
Dana Rohrabacher
Member of Congress

Christopher H. Smith
Member of Congress

Frederica S. Wilson
Member of Congress

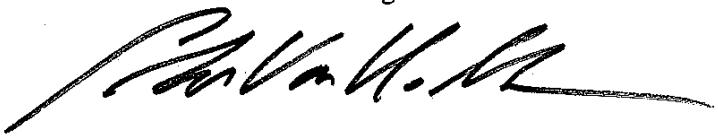


André Carson
Member of Congress

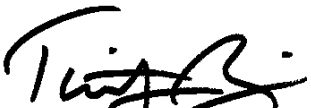


Gerald E. Connolly
Member of Congress

Jackie Speier
Member of Congress

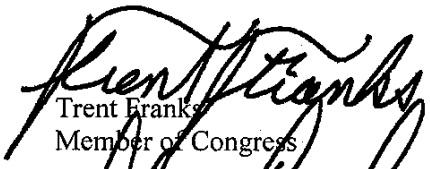


Chris Van Hollen
Member of Congress

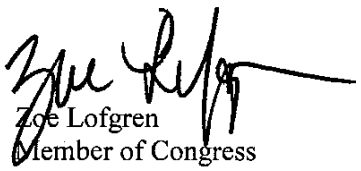


Timothy H. Bishop
Member of Congress

Joseph R. Pitts
Member of Congress



Trent Franks
Member of Congress



Zoe Lofgren
Member of Congress

Ileana Ros-Lehtinen
Member of Congress

Kurt Schrader
Member of Congress

بسم اللہ الرحمان الرحیم نحمدہٗ ونصلی علیٰ رسولہ الکریم وعلیٰ عبدہٖ المسیح الموعود

خدا کے فضل اور رحم کے ساتھ ہو الناصر

Please contact us immediately!

Research Cell Project

Please contact us immediately if you have ever written any thesis or a book or have any publication under your name.

The Research Cell is collecting data of all such books and thesis' that have been published under the name of any member of Jama'at Ahmadiyya since 1889. Additionally, also contact us if you have any **old books** of the Jama'at in your possession.

Please fax or email us the following details. We anxiously await your responses.

Required Details:

•Book's Name (Title): •Author/Compiled By/Translator/Writer: •Edition: •Place of Publication: • Publishing Date: • Publisher:

• Number of Pages: •ISBN: • Language: •Subject:

For Reply:

Incharge Research Cell, P.O.Box #14 Chenab Nagar (Rabwah), PAKISTAN
Phone: Office: 0092476214953, *Res:* 0476214313,
[redacted]
Fax No: 0092476211943
Emails: research.cell@saapk.org

Incharge Research Cell Rabwah.